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A PLAIN ACCOUNT OF THE NATURE and END OF THE SACRAMENT OF THE *Lord's-Supper*.

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IN WHICH

All the Texts in the New Teſtament, relating to it, are produced and explained: and the Whole Doctrine about it, drawn from Them alone.

By the pious & learned Bishop Hoadly;

To which are added,

FORMS of PRAYER.

The SECOND EDITION.

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declared Deſign of the *Inſtitution* itſelf: Nay, That it would be, in *Me*, a *ſinful Preſumption* to amuſe Chriſtians with greater and higher Expectations, than They, who alone can be depended on, as far as I can judge, have given them any reaſon to entertain. If I have arrived at the full Meaning of what Our *Lord*, and his *Apoſtles*, have taught about it; I have what alone I ought to aim at: and it will be of little importance, from how many and how great Men I differ. This I can ſay with Truth, that, whenever I differ from Them, I do it with a great Concern on my own part, and a great Reſpect towards Them: ſo far from being inclined to it, or pleaſed with it, that it would have been a *Pleaſure* to Me not to have found a neceſſity for doing it; and will now be a Satisfaction to Me to be ſet right in any Point, ſmall or great, in which I may have judged amiſs.

But, how different ſoever from Mine, the Opinions of Any may be; through the ſtrength of a long Prepoſſeſſion, or of a Superior Judgment: yet certainly, All who (in the *Apoſtle's* phraſe) *love our* Lord Jeſus Chriſt *in ſincerity*; (or, as the word is, *in Incorruption*;) and who deſire to be no wiſer about *his* appointments, than *He* himſelf was; and are content to expect no more from *his* Inſtitution, than *He* himſelf put into it; will join with Me at leaſt in the one only Method of Examining into the Nature and Extent of it. And all ſuch perſons will be candid in judging *Another*, even ſuppoſing Him in an Error: when it is ſo plain in this Caſe, that Nothing could lead him into it but a ſincere Deſire that the *Doctrine* of *Chriſt* alone ſhould prevail, in a Matter, which muſt depend upon *His* Will, as far as He has declared it; and can depend upon Nothing elſe.

In a word, I have here endeavored to repreſent One of our Lord's *Inſtitutions*, in its original *Simplicity*. And if what I have done ſhall prove at all ſucceſsfull in removing any *Error*, or *Superſtition*, from this part of *Chriſtianity*; I ſhall eſteem my Pains well beſtowed. The beſt *Preſervative* againſt the chief attempts of *Unbelievers*, I am perſuaded, is to ſhew the *Religion* of *Chriſt* to the World, as He left it: and the greateſt ſervice to *Chriſtianity*, is to remove from it whatever hinders it from being ſeen as it really is in itſelf. Nor can I think any Time more truly *ſeaſonable* to guard againſt *Superſtition* of any ſort, than when *Infidelity* is making it's Efforts: Which is ever ſeen to draw its main Strength from the Extravagancies and Weakneſſes of *Chriſtians*; and not from the Declarations of *Chriſt*, or his *Apoſtles*.

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THE PREFACE.

IN the following *Treatiſe*, I have endeavoured to eſtabliſh and explain the true *Nature*, *End*, and *Effect*, of the *Sacrament* of the *Lord's-Supper*. The *Subſtance* of it is What I preached, many Years ago, in ſeveral *Sermons*, when I had the Care of a *Pariſh* in London. St Peter's Poor

In that *Relation*, I thought it my Duty always to have a View to the particular Demands of Thoſe I was to inſtruct. Eſpecially, I eſteemed my ſelf obliged to have a very peculiar Regard to the *Wants* of Some of the Beſt and moſt ſincere *Chriſtians*; whom I found often in danger of great Errors, or great Superſtition; and too commonly diſturbed and perplexed by ſuch Fears and Terrors, as indeed made their Deſire, of being truly Religious, the Burthen and Miſery, inſtead of the Delight, of their Lives.

As therefore, for the ſake of *One* Sort of *Chriſtians*, I never ceaſed to inculcate the Neceſſity of Univerſal Obedience to the Will of God; that there might be no hope left to Them of Acceptance, without This: So, for the Defenſe and Support of Others, in their ſincere Endeavors to pleaſe God, againſt all thoſe uneaſy impreſſions of *Superſtition*, which They had a right to be freed from, I made it my care to ſtate and explain the Commands peculiar to *Chriſtianity*, from the firſt Declarations of *Chriſt* himſelf, and his *Apoſtles*, in ſuch a Manner, as that They might appear to Honeſt Minds to have as little Tendency to create Diſtreſs and Uneaſineſs, as They were deſigned, in their firſt Simplicity, to have. Amongſt theſe, I found that, in no one inſtance of *Chriſtian* Duty, there was more need of Aſſiſtance, than in this of their *Attendance* upon the *Lord's-Supper*; which had been rendered very Uneaſy to Them by the *Notions* They had, by ſome means or other, embraced about it.

What I then preached, not without ſome Succeſs, I now publiſh with the ſame honeſt Deſign of inſtructing Thoſe who want Inſtruction; and have no better at hand. I have thrown the Whole into a new Form; and made ſeveral Additions to what I firſt preached, in order to a more clear underſtanding of this Subject: and this, in ſuch a manner, that All who are concerned may, I hope, be led into the right way of judging about it. To this I have endeavored to guide Them by directing and confining their *Attention* to all that is ſaid about this Duty by Thoſe, who alone had any *Authority* to declare the *Nature* of it: neither on one hand diminiſhing, nor on the other augmenting, what is declared by Them to belong to it.

It ought certainly to be far from the Thoughts of Every Chriſtian, to leſſen any *Privileges*, or undervalue any *Promiſes*, annexed by *Chriſt* to any Duty or Inſtitution of his Religion. It is an inexcuſable Fault wilfully to attempt it: and an inexcuſable Careleſsneſs to do it for want of Due Conſideration. It is indeed, a Fault, ſo which No Chriſtian can have the leaſt Temptation: All ſuch *Privileges* and *Promiſes* being of equal Comfort, and of Equal Importance, to All; and the Nature of them ſuch, as that no One can be ſo much his own Enemy, as not to be willing to find the Truth and Certainty of Them, if He can.

But this, I think, may with truth be ſaid, that an Error of this ſort, (ſhould it be ſuppoſed) does not *really hurt* any *Chriſtian*; nor alter the Effect of the Duty at all. GOD will certainly perform what He has *promiſed* to Every One who partakes of the *Lord's-Supper* worthily, notwithſtanding that One

Man may think He has promiſed leſs, than Another thinks He has. But on the other hand, to magnify the Meaning of *figurative* Expreſſions into *Certain Benefits* never ſpoken of *plainly* in other places; ſo as to annex to this *One Duty* ſuch *Bleſſings* and *Privileges* as belong only to the whole Syſtem of *Chriſtian Practice*, is an Error (ſuppoſing it one) of quite another Nature. It ſeems to me to pervert the Deſign of the Goſpel; as it leads Men to make Themſelves eaſy in the Performance of *This*, as diſtinct from *Thoſe Duties*, upon which our *Acquittance* at the Day of *Judgment* is conſtantly and uniformly put. It is apt to make Them expect what GOD has never promiſed: and, not reſting here, it tends to make Them negligent of thoſe Great Matters of the *Goſpel*, without which He has declared None to be entitled to the *Promiſes* and *Privileges* of it.

If therefore, the Manner, in which I have choſen to treat this ſubject, ſhould appear to ſome to ſtand in need of any Apology; This is the only One I can perſwade My ſelf to make, That I have no Authority to add to the Words of *Chriſt*, and his *Apoſtles*, upon this Subject; nor to put any Meaning or Interpretation upon Thoſe Words, but what is agreeable to the *Common Rules* of *ſpeaking* in like Caſes, and to the

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A
PLAIN ACCOUNT
OF THE
NATURE *and* END *of the* SACRAMENT *of the* LORD'S SUPPER, &c.

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MY preſent Deſign is to give as good Inſtructions as I can, to honeſt and well-diſpoſed Chriſtians, for the right Performance of that Duty, which is now generally called, *Receiving the Sacrament:* but, in the moſt antient phraſe, was called *partaking of the Lord's Supper.* And, as what I am now writing is intended for Thoſe who have a ſincere Deſire of knowing what is their Duty, in this Caſe, in order to practiſe it in a Manner ſuitable to the original Deſign of it; and a Will to exerciſe, with all due Seriouſneſs, their *Right* of judging for Themſelves in This and all other Duties of *Religion* in which They are concerned: I ſhall endeavor to lay down what I have to ſay, in ſo plain and intelligible a Manner, that Every Chriſtian, capable of thinking at all upon this Subject, may be able immediately to ſee whether It conveys to Him the true Notions of this *Duty*, left us by *Chriſt* and his *Apoſtles*, or not; and ſo either receive it, or reject it, as He ſhall find Cauſe.

PROPOSITIONS.

I. The Partaking of the *Lord's Supper* is not a Duty of itſelf; or a Duty apparent to Us from the Nature of things: but a Duty made ſuch to *Chriſtians*, by the poſitive Inſtitution of *Jeſus Chriſt*.

My Meaning is not, That this particular Duty was inſtituted by *Chriſt*, without any previous *Reaſon* inducing Him to do it; but that without, or before, his poſitive Inſtitution, No Reaſon could appear, to oblige *Chriſtians* to this particular Rite; and that there cannot Now be Any obligation upon Us, to the conſcientious Obſervation of it, but from *His* Will, and *His* Inſtitution.

II. All *Poſitive Duties*, or Duties made ſuch by *Inſtitution* alone, depend entirely upon the Will and Declaration of the Perſon who inſtitutes or ordains them, with reſpect to the Real *Deſign* and *End* of them; and conſequently, to the due *Manner* of performing them.

For, there being no other Foundation for them, with regard to *Us*, but the Will of the *Inſtitutors*; this *Will* muſt of neceſſity be our Sole *Direction*, both as to our underſtanding their true Intent, and practiſing them accordingly: becauſe We can have no other Direction in this ſort of Duties, unleſs We will have recourſe to *Mere Invention*; which makes Them *Our Own* Inſtitutions, and not the *Inſtitutions* of *Thoſe* who firſt appointed them.

III. It is plain, therefore, that the *Nature*, the *Deſign*, and the Due *Manner* of partaking of the *Lord's Supper*, muſt of neceſſity depend upon what *Jeſus Chriſt*, who inſtituted it, hath declared about it.

This follows from the *two* foregoing *Propoſitions.* This Duty is made ſuch by *Chriſt's* Inſtitution only: *that is,* It is a *Poſitive* Duty, to which we are obliged by *his* Will alone. All Duties of this ſort cannot be known but from the Will of Thoſe who appoint them. And therefore, as *He* appointed this Duty; *His* Will alone is to Direct Us in the Knowledge and Practice of it.

IV. It cannot be doubted that He himſelf ſufficiently declared, to his firſt and immediate Followers, the whole of what He deſigned ſhould be underſtood by it, or implied in it.

For, this being a *poſitive Inſtitution*, depending entirely upon *his* Will; and not deſigned to contain any thing in it, but what He himſelf ſhould pleaſe to affix to it; it muſt follow that He declared his mind about it fully and plainly: becauſe otherwiſe, He muſt be ſuppoſed to inſtitute a Duty, of which no one could have any notion without his Inſtitution; and at the ſame time not to inſtruct his Followers ſufficiently what that Duty was to be.

V. It is of ſmall Importance, therefore, to *Chriſtians*, to know what the many Writers upon this Subject, ſince the time of the *Evangeliſts* and *Apoſtles*, have affirmed. Much leſs can it be the Duty of *Chriſtians* to be guided by what Any Perſons, by their own Authority, or from their own Imaginations, may teach concerning this Duty.

The reaſon is plain: Becauſe, in the matter of an *Inſtituted Duty*, (or, a Duty made ſo by the poſitive Will of any perſon,) no one can be a Judge, but the *Inſtitutor* himſelf, of what He deſigned ſhould be contained in it; and becauſe, ſuppoſing Him not to have ſpoken his mind plainly about it, it is impoſſible that any other perſon, (to whom the *Inſtitutor* himſelf never reveled his deſign) ſhould make up that defect. All that is added therefore, to Chriſt's Inſtitution, as a neceſſary part of it, ought to be eſteemed only as the *Invention* of Thoſe who add it: and the more there is added; (let it be done with never ſo much Solemnity, and never ſo great pretenſes to Authority;) the leſs there is remaining of the Simplicity of the *Inſtitution*, as *Chriſt* himſelf left it.

I am the more ſollicitous to obſerve this, and to impreſs it upon the minds of *Chriſtians*, becauſe it is the only thing that can either prevent, or cure, the miſtakes and uneaſineſſes of Many ſincere *Chriſtians*, upon this Subject: it being very certain, that they are owing to the Accounts given of this Religious Duty, in many Books of Devotion; and not to the *Original Account* of it, laid down in the *New Teſtament*; and therefore, that nothing can remedy this Evil for the future, but perſuading *Chriſtians* to have recourſe to *Jeſus Chriſt*, and to Thoſe to whom He himſelf declared what his Deſign was in this *Inſtitution*.

VI. The *Paſſages* in the *New Teſtament*, which relate to this Duty, and

They alone are the Original Accounts of the *Nature* and *End* of this *Inſtitution*; and the only Authentic Declarations, upon which We of later ages can ſafely depend: being written by the Immediate Followers of our Lord; Thoſe who were Witneſſes Themſelves to the *Inſtitution*; or were inſtructed in it, either by Thoſe who were ſo, or by *Chriſt* himſelf; and conſent in delivering down one and the ſame Account of this Religious Duty.

Whatever was truly neceſſary at firſt, towards a right Underſtanding of this *Inſtitution*, was without doubt contained in the firſt and earlieſt Accounts of it. Otherwiſe, It muſt be ſaid that the *very firſt* Chriſtians, who were called upon to perform this Duty, and who actually did perform it very frequently, were not fully inſtructed by the *Apoſtles* in it. Whatever is neceſſary for Us of *later* ages to know of this Duty, muſt be contained in the *Earlieſt Accounts* of It, tranſmitted to Us; Otherwiſe, it muſt be ſuppoſed that Thoſe who could beſt inform Us of the full Intent and End of It, were not permitted or enabled by Almighty God to do it; and that *their* Account of the *Inſtitution*, delivered down to Us, is Imperfect, who alone had it in their power to convey it to Us in the fulleſt and moſt perfect Manner. But theſe things cannot be conceived. The Writers of the *New Teſtament* being the Earlieſt of All upon this *Subject*, and the moſt certainly acquainted with it; (whether They be conſidered as *Witneſſes* to the *Inſtitution* itſelf, or inſtructed by Thoſe who were ſo; or, as afterwards receiving what They taught from *Chriſt* himſelf;) muſt be the *Beſt*, or rather the *Only* Writers for us to depend upon. *Others* who followed, whether *ſooner* or *later*, have no pretenſes to the ſame regard from Us. A *very few* Years make a great alteration in Mens Notions, and Language, about ſuch Points of Religion. And the diſtance of *Many* Years makes a ſtill greater Alteration; whilſt Men of Various Opinions, and Strong Imaginations, are continually going on to comment and enlarge upon ſuch Subjects. The *New Teſtament* therefore, in this Caſe, is alone to be depended on: from which We ought, with the greateſt care and honesty, to take all our Notions of this Duty.

VII. The Writers of the *New Teſtament* give an Account of the *Inſtitution* of the *Lord's Supper*, in the following *Paſſages*; which, therefore, are *principally* to be regarded: *Viz.* St. *Matthew*, chap. xxvi. v. 26, &c. St. *Mark*, chap. xiv v. 22, &c. St. *Luke*, chap. xxii. v. 19, &c. And St *Paul*, 1 *Cor.* chap. xi. v. 23, &c.

St. Matth. xxvi. 26. *And as they were eating, Jeſus took bread, and bleſſed* it, *and brake* it, *and gave* it *to the Diſciples, and ſaid, Take, Eat; This is my body.*

27. *And he took the Cup, and gave thanks, and gave* it *to Them, ſaying, Drink ye all of it:*

28. *For this is my Blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.*

St. Mark xiv. 22. *And as They did eat, Jeſus took Bread, and bleſſed, and brake* it, *and gave to Them, and ſaid, Take, Eat; This is my Body.*

23. *And He took the Cup, and when He had given thanks, He gave* it *to them: and they all drank of it.*

24. *And He ſaid unto them, This is my Bloud of the New Teſtament, which is ſhed for many.*

St. Luke xxii. 19. *And he took bread, and gave thanks, and brake* it, *and gave unto them, ſaying, This is my Body, which is given for you: This do in remembrance of me.*

20. *Likewiſe alſo the Cup after Supper, ſaying, This Cup* is *the New Teſtament in my Bloud, which is ſhed for you.*

St. *Paul,* upon occaſion of the Indecent and Unchriſtian Behavior of Some amongſt the *Corinthians,* at the time of their meeting together to partake of the *Lord's Supper,* lays before them, as the moſt effectual Cure of their Diſorders, the following Account of the *Original Inſtitution* of this Holy Rite.

1 Cor. xi. 23. *For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night, in which He was betrayed, took bread:*

24. *And when He had given thanks, He brake* it, *and ſaid, Take, Eat; This is my Body, which is broken for you: This do in remembrance of me.*

25. *After the ſame manner alſo,* He took the *Cup, when He had ſupped, ſaying, This Cup is the New Teſtament in my bloud: This do ye, as oft as ye drink* it, *in remembrance of me.*

After this the *Apoſtle* adds, as his own Obſervation drawn from the *Inſtitution* it ſelf,

Ver. 26. *For as often as Ye eat this Bread, and drink this Cup, Ye do ſhew the Lord's death till He come.*

A few Remarks upon the Expreſſions made uſe of in theſe *Paſſages,* will be uſeful; in order to lead Us to their true Meaning, and to a Right Underſtanding of the *Duty* appointed in them.

1. In the Words of St. *Matthew,* here cited, in which it is ſaid of our Lord -- *He took Bread, and bleſſed* it, the word *it,* (which perhaps may have been the occaſion of ſome groundleſs notions,) is added by our *Tranſlators,* without any thing in the *Original* to anſwer to it, or to require it: for which They themſelves thought They had ſo little reaſon, that They did not add it to St. *Mark,* xiv. 22. though the very ſame *Greek* word is uſed by *Him.* If, inſtead of this, They had added the Word *GOD*; the

Meaning of the *Evangeliſt* would have been truly expreſſed thus, Jeſus *having taken Bread*, and *having bleſſed GOD*, *brake it*, &c. That this is the one *natural* Senſe of the Word [ἐυλογήσας] in this place, is plain from the *Word* uſed by St. *Luke* and St. *Paul*, in their accounts of this *Inſtitution*. They *both*, after ſpeaking of our *Saviour's* having taken *Bread* into his Hands, add, ἐυχαριστήσας, *having given thanks* [viz. to GOD] *He brake it*, &c. And all the *Four* now cited ſpeak of the ſame *Action* of Our Lord, after the taking of the *Bread*. Since therefore, the *Word* which St. *Paul* and St. *Luke* uſe *can* ſignify nothing but *having given thanks* to GOD: and the *Word* uſed by St. *Matthew* and St. *Mark* naturally and eaſily ſignifies the ſame: and ſince *both* the words [ἐυλογήσας and ἐυχαριστήσας] are applied and deſigned to ſignify one and the ſame particular Action of Our *Saviour*; it follows, that the *word* uſed by St. *Matthew* and St. *Mark*, muſt ſignify *having bleſſed* GOD, in the Senſe of *giving thanks* and *praiſe* to Him; and not *having bleſſed* the *Bread*, in any other Senſe, but that of ſpeaking over it words of *Praiſe* and *Thankſgiving* to GOD.

Nay, St *Matthew* and St. *Mark* themſelves direct Us thus to interpret their own word, relating to the *Bread*, by their uſing the word [εὐχαριϛήσας, i. e. *having given thanks*] when They ſpeak of the *Cup*; the very ſame word which St. *Luke* and St. *Paul* uſe of the *Bread*. For no one, I ſuppoſe, will ſay that *Bleſſing* the *Bread*, in any Senſe different from what I have now laid down, was any more needful, or agreeable to our *Saviour's* Deſign; than doing the ſame to the *Cup*, which contained what He calls his *Bloud*: or that any thing was to be conveyed to the *one*, which was not to the *other*. If therefore, this ſame Action of *bleſſing*, in ſpeaking of the *Cup*, is expreſſed, in St. *Matthew* and St. *Mark*, by a word which can ſignify nothing but *giving praiſe and thanks*; this is an Argument that nothing more than this was implied in the word *Bleſſing*, uſed of the *Bread*, by the ſame *Writers*. And indeed, ſo many *Manuſcripts* of good Note, read this very word [εὐχαριϛήσας] in this paſſage of St. *Matthew*, concerning the *Bread*, inſtead of [εὐλογήσας,] that this latter word may well be thought to have been tranſplanted hither from St *Mark*, by ſome of the *Tranſcribers*.

2. We cannot but obſerve the Different Expreſſions, made uſe of by theſe Different Writers, in this ſhort Account of the Words ſpoken by our Lord Himſelf, in the very *Inſtitution* of this Rite.

Take, *Eat*, *This is my Body*, is all that St. *Matthew* and St. *Mark* relate, as ſaid by our Lord, concerning the *Bread*. St. *Paul* and St. *Luke* are larger, *This is My Body which is given*, *(broken) for you:* and both add, *This do in remembrance of Me.* In the Account of the Cup, *Chriſt* is repreſented by St. *Mark* as ſaying, *This is my Bloud, of the New Teſtament*, *which is ſhed for Many:* St. *Matthew* adds, *for the remiſſion of Sins.* St. *Luke* expreſſes it, *This Cup is the New Teſtament in my Bloud*, *which is ſhed for You.* St. *Paul* ſays the ſame; and adds, as our *Saviour's* own words, *This do ye*, *as oft as ye drink* it, *in remembrance of Me.* From this *Different* Manner of Expreſſion it is evident that the *Apoſtles* and *Evangeliſts*, even in giving an Account of an *Inſtitution*, which depended entirely upon our Lord's own Declarations, and was to be a ſtanding Rite in the Chriſtian Church, were not ſuperſtitiouſly ſcrupulous in numbering his Words; nay, nor ſollicitous to relate the very Words, and thoſe only, which He made uſe of. Some record fewer Words, and ſome more: and all plainly think it ſufficient to repreſent exactly the *Intent* of the Whole.

It was enough to record theſe Words concerning the Bread, *Take, Eat, This is my Body*; at a time, when all Chriſtians could not but know, from the Mouths of the Apoſtles themſelves, that this Rite was to be continued in the Church, as a Memorial of Chriſt. But St. *Luke's* and St. *Paul's* addition of theſe Other Words, as ſpoken by our *Saviour* upon the ſame occaſion, *This do in remembrance of me*; which Words St. *Paul* adds alſo to the *Inſtitution* of the *Cup*: This I ſay, is of great uſe, to put that matter out of all doubt, in later ages. For, if This was appointed to be done in *remembrance* of Chriſt, *after* his Death, or, *after* his *Body* ſhould be broken, and his *Bloud* ſhed; it follows that the *Inſtitution* was deſigned and ordained equally for all Ages of the Church, and for all *Chriſtians* in every *Age*. If to this We add the Practice of the *Corinthian Chriſtians*, who plainly thought Themſelves obliged to meet for this purpoſe; and St. *Paul's* Inſtructions already cited, with relation to the Original *Inſtitution* and Deſign of ſuch *Meetings*, the Truth of this will be ſtill more confirmed. For, in theſe, He is ſo far from permitting Them to lay aſide their Attendance upon the *Lord's Supper*; that He urges the Authority and End of the *Inſtitution* itſelf, as an argument for their attending upon it in ſuch manner as to anſwer that End; and indeed ſtrongly in words aſſerts our obligation to *ſhew the Death* of Chriſt, in this particular way, *till his coming again* to Judgment.

Again, with regard to the Cup; *Two* of Theſe Writers report the Words to have been, *This is my* Bloud of *the New Teſtament*, or rather, *Covenant*. The *other Two* ſay, *This* Cup *is the* New Covenant *in my* Bloud. Which of the two was the very Expreſſion, is of little importance: ſince They both (as will appear by and by) tend to the ſame End; and deſign the ſame thing. And in the mean while, theſe inconſiderable Differences in Expreſſion will furniſh Us with an argument that the *Apoſtles* and *Firſt Writers* did not underſtand the Words of the Inſtitution to relate to Chriſt's *Body* and *Bloud* in a literal Senſe. For,

3. This is particularly to be obſerved' That the whole Tenor and Form of this *Inſtitution*, is in the *Figurative* Way of Speaking: and that All Expreſſions in it of the ſame ſort, ought to be underſtood in the ſame manner. For inſtance, The *Cup*, in the Words recorded by St. *Luke* and St. *Paul*, is allowed not to ſignify the *Cup*, but the *Wine* in the *Cup*. This *Wine* is allowed by All, not to be itſelf the *New Covenant*; nor to be changed (or tranſubſtantiated) into the *New Covenant*; but only to be the *Memorial* of the *New Covenant*. If therefore, the *Cup*, in the words of the *Inſtitution*, be not the *Cup*; but the *Wine* in it: If the *Wine* in it be not itſelf the *New* Covenant; tho' declared to be ſo as expreſsly as the *Bread* is declared to be Chriſt's Body, or the *Wine* his *Bloud*: it follows, by all the rules of Interpretation, agreeably to the Way of ſpeaking throughout the Whole, that the *Bread* and *Wine* are not the Natural *Body* and *Bloud* of Chriſt, but the *Memorials* of his *Body* and *Bloud*. To ſay the contrary, is to affirm that the ſame manner of Expreſſion, in the ſame ſhort Inſtitution of a Religious Rite, in *one* part of it muſt be interpreted *figuratively*, merely to avoid Abſurdities; and in *another* part of

it, muſt be interpreted *literally*, notwithſtanding the greateſt heap of the ſame ſort of Abſurdities.

The truth is, Theſe *figurative* Expreſſions are not only what were then agreeable to the Expreſſions uſed amongſt the *Jews*; but what have been, and are ſtill, common to all Countries, and all Languages: and uſed without ſcruple by all Speakers, in Every Caſe, in which the plain Abſurdity of a *literal* ſenſe is ſuppoſed to make it impoſſible for the Hearers to underſtand them literally. No Chriſtian in the world, Learned or Unlearned, ever thought that Our *Saviour* was a *Vine*, or a *Door*; tho' he expreſsly affirms Himſelf to be Both. [*Jo.* xv. 1. X. 7.] Nor could the Expreſſions now before Us ever have come to ſtand in need of This, or any other, Explication amongſt *Common Readers*; had not the *Teachers* in the Church of *Rome* endeavoured to throw a Cloud of Darkneſs over them. This made me think it not amiſs to put a plain and eaſy Argument into the Mouth of every Chriſtian of common ſenſe, taken from the *Inſtitution* itſelf; *viz.* That as what is ſaid about the *Cup* is acknowledged to be *figurative*; ſo what is ſaid of the *Bread* and

Wine, in the ſame Inſtitution, muſt alſo be allowed to be ſo, by the ſame Rule of Interpretation: and that therefore, as the *Cup* containing the *Wine*, is a *Memorial* only of the *New Covenant* in Chriſt's *Bloud*, and not the *New Covenant* itſelf; ſo the *Bread* is the *Memorial* only of his *Body*, and the *Wine* the *Memorial* only of his *Bloud*, and not his *Natural* Body and Bloud. To remove all abſurd and Superſtitious Notions from this plain Inſtitution, is the firſt *Step* towards a Due Attendance upon it, in its original Simplicity.

4. From hence We may be led to the true Interpretation of all the Expreſſions made uſe of, in the ſeveral Apoſtolical Accounts of this Inſtitution. If We put them all together; and conſider them all as ſpoken by Our Saviour Himſelf; the ſenſe of them may be thus expreſſed. "*Take*, and *Eat*, "this *Bread* now broken: which I call *my* "*Body*, at this time conſidered by Me "as actually *given*, *broken*, and deprived of "life, for your good; tho' not yet done, "as You certainly know, who now ſee Me. "But I now give you this *Bread*, and call "it my Body, in order to ſhew You that "You are to *take* and *eat* Bread, in this

“ manner, after my Death; and to intro-
“ duce my Command to you, to *do this*;
“ to *break and eat Bread*, in *remembrance*
“ of Me, and of my *Body* broken, after it
“ ſhall be broken, and after I ſhall be re-
“ moved from You. In like manner, Drink
“ ye All of this Cup, i. e. of the *Wine* in
“ it, which I now call my *Bloud*, tho' I
“ have not yet *ſhed* it; in order to ſhew
“ you that you are to drink of *Wine*, in
“ this manner, in *remembrance* of my *Bloud*,
“ after it ſhall be *ſhed* for your good, and
“ the good of Many others, whoſe Sins ſhall
“ be forgiven according to the Terms of
“ my Goſpel. Upon this account I now call
“ this *Cup*, i. e. this *Wine*, *My Bloud of the*
“ *New Covenant*, as it is to be drunk by you
“ hereafter in Remembrance of my *Bloud*,
“ ſhed by Me, in teſtimony to the Truth
“ of All that I have declared as the Will or
“ *Covenant* of God; containing what He
“ promiſes on *His* part, and what He
“ requires all Believers to undertake,
“ on *their* part. And for the ſame reaſon,
“ I ſtyle this *Cup*, or this *Wine*, *the New*
“ *Covenant in my Bloud*; becauſe you are
“ hereafter thus to drink *Wine* in a Reli-
“ gious Remembrance of my *Bloud*, in, or

“ [illegible]

"*thro'* which, after it ſhall be ſhed, this "*New Covenant* will be confirmed, as by "a Seal or Teſtimony to the truth of It; "in order to aſſure You the more un"doubtedly of the *Remiſſion* of your *Sins*, "ſtipulated in that *Covenant*, upon true "Repentance and Amendment. When there"fore, You ſhall meet together, as my Diſ"ciples, after I ſhall be taken from you, "*Drink ye All of Wine*, for this purpoſe, "Perform this Action of *drinking Wine*, in "Memory of my *Bloud* thus ſhed for you: "And, * As often as ye ſhall meet to *drink* "Wine, profeſſedly for This purpoſe; take "care that ye always do it, not as drink"ing at a common Meal, but in a Religi"ous *remembrance* of *Me*." To return,

Theſe *Paſſages* from *Four* of the firſt Writers, which I have now ſet before the *Reader*, in their natural Meaning, are All the *Paſſages* in the *New Teſtament*, which give us an Account of the *Inſtitution* of the

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* This ſeems to be the plain Meaning of thoſe words recorded by St. *Paul*, *This do ye, as oft as Ye drink* it, *in remembrance of Me*: which, thus underſtood, are far from being *Tautology*, or ſignifying, *Do this as oft as Ye do it*; as ſome have thought, and therefore have introduced another *Interpretation*, of which They are hardly capable.

Lord's Supper. And certainly, one cannot imagine any *Poſitive Inſtitution*, of greater plainneſs and ſimplicity. The *Original Account* of it, We ſee, (and We may be ſure, That is the beſt,) takes up but *two* or *three* ſmall *verſes*, in any One of the *Evangeliſts*; or in St. *Paul*, who had more occaſion, from the Abuſes of ſome Chriſtians, to enlarge upon it. Put the *four* ſeveral Accounts together; (tho', in truth, they are only the ſame Hiſtory repeated four times;) They will, all united, hardly make up *a few pages* of the Leaſt of thoſe Many *Treatiſes*, which have been written upon this Subject, ſince the firſt ages; and Some of which have indeed, but too much help'd to render *That* a matter of Intricacy and Terror, (and this chiefly to *honeſt Chriſtians*,) which their Maſter left in the greateſt plainneſs and Simplicity. Let any ſincere Chriſtian, of the loweſt Underſtanding, judge, whether more regard ought not to be paid to our *Bleſſed Lord* himſelf, in a point which depended entirely upon *his* will, than to Any of thoſe, who cannot pretend to have had their inſtructions immediately from Him; or, Whether it be not more *pious* (as well as more *reaſonable*,) to believe that our *Lord* himſelf declared His mind ſufficiently, about *his own* Inſtitutions to his own immediate Followers; than to imagine that He left it to be declared for Him, by Men who ſhould live, one hundred, or five hundred, or a thouſand, or near two thouſand Years, after the firſt *Inſtitution* of this Duty. I ſay not this to reflect upon any Well-meaning Writers, or any Men of ſincere piety: but merely becauſe ſo much of Superſtition and Terror has been infuſed into the Minds of Many Honeſt Chriſtians; that it is become highly proper, and indeed neceſſary, to put them in mind that the *Lord's Supper* is the *Inſtitution* of *Chriſt* himſelf, and not of Any of their *Fellow-Chriſtians*; and that They muſt ſeek, in *His* words, and the Declarations of his *Apoſtles*, for all that is contained in it, or can be neceſſary towards the due partaking of it. This being now laid down; and the *Paſſages* of the *New Teſtament*, relating to the *Inſtitution* of this Duty, having been before produced and explained; I proceed to Another Propoſition.

VIII. It appears from theſe *Paſſages* that the End for which our Lord inſtituted this Duty, was the *Remembrance* of Himſelf; that the *Bread*, to be taken and eaten, was appointed to be the *Memorial* of his *Body* broken; and the *Wine* to be drunk, was ordained to be the *Memorial* of his *Bloud* ſhed: Or, (according to the expreſs Words of St. *Paul)* That the One was to be eaten, and the Other to be drunk, in REMEMBRANCE of *Chriſt*; and this to be continued, until He, who was once *preſent* with his Diſciples, and is now *abſent*, ſhall *come again*.

This alone may furniſh even the unlearned Chriſtian with a ſhort but plain Argument to prove the abſurdity and Falſhood of the Doctrine of *Tranſubſtantiation*, or Change of the *Bread* and *Wine* into the *Natural Body* and *Bloud* of Chriſt; or of any *Bodily preſence* of Chriſt in this Rite.

The doing any *Act*, in *remembrance* of a Perſon, implies his *Bodily Abſence*; and if He is corporally *preſent*, We are never ſaid, nor can We be ſaid, to *perform* that Action in order to *remember* Him. And therefore, It being declared, in the places before-mentioned, that the End of this *Inſtitution* was the *Remembrance* of Chriſt; it muſt follow from hence that to *eat* and *drink*, in the Lord's Supper, muſt be, To *eat* and *drink* in a ſenſe conſiſtent with the Notion of this *Remembrance:* and therefore, that to ſuppoſe, or teach, that *Chriſtians* eat his *Real Natural Body*, in *remembrance* of his *Real Natural Body*; and drink his *Real Bloud* in *remembrance* of his *Real Bloud*; is to teach that They are to do Something, in order to *remember* Him, which at the ſame time ſuppoſes Him corporally *preſent*; and deſtroys the very notion of that *Remembrance*; and ſo, directly contradicts the moſt important Words of the *Inſtitution* itſelf.

Add to this that St. *Paul*, from his own Account of the *Inſtitution*, delivered to the *Corinthians*, concludes expreſsly that, *as oft as* Chriſtians *eat this Bread and drink this Cup*, They (He does not ſay, feed upon Chriſt now *corporally preſent*; but the contrary, They) *ſhew*, or *tell forth*, by theſe Actions, his *Death*, *till He come:* that is, until the time when He ſhall again be *corporally*

rally preſent with Them. This ſtrongly implies the Belief of his *Bodily Abſence* to be even neceſſary to this *Duty:* and that his *Bodily Preſence* is utterly inconſiſtent with it; and whenever it ſhall be, will put an End to a *Rite*, inſtituted only for the *Remembrance* of him, during his *Abſence.* They therefore, who require Chriſtians to believe, that They feed, in the Lord's Supper, upon *Chriſt's* natural Body *preſent*, do in effect forbid them to eat this Bread in *remembrance* of his Body. Neither will They ſuffer them to ſhew forth *Chriſt's* death, *till* He ſhall come again and be *preſent*, whilſt They teach them that He is now *corporally preſent* with them.

The ſame may be ſaid of the Doctrine, taught by the ſame *Perſons*, of a Real *Sacrifice* of Chriſt's *Body*, offered by the *Prieſt*, in this Holy Ceremony: *viz.* That it contradicts the very *Words* of the *Inſtitution*; in which the *Remembrance* of an *Abſent Body* broken, not the *offering* of a *Preſent Body*, is declared to be the End of this Religious Action. I ſay, the very *Words:* for this is not left to be deduced by *Conſequences* drawn from *Scripture-Words*; but declared in the *Words* themſelves.

Theſe *Arguments*, drawn from the great End of the *Inſtitution* itſelf, are more plain and Eaſy to Common Underſtandings, than Thoſe which are taken from the Abſolute Impoſſibility of the Thing itſelf: which, tho' They are ſtrong, and never to be truly anſwered; yet, give the Adverſaries a much greater opportunity of perplexing and confounding the Ignorant with Diſputes about the Power of an *Almighty* GOD, and the Nature of *Body*. For, in the preſent Caſe, I hope, Every Common Underſtanding will ſee the Force of what I have been arguing from the *Words* of the *Inſtitution* itſelf: *viz.* "The Lord's Supper was expreſsly de-" ſigned for the *Remembrance* of Chriſt, af-" ter He ſhould be taken away: Therefore, " Chriſt, who is to be *remember'd*, cannot " at the time of ſuch *Remembrance* be cor-" porally preſent." Again, "The *Bread* " and *Wine* were ordained for *Memorials* of " his Body broken, and Bloud ſhed, for Us. " Therefore, His *Natural* Body and Bloud " muſt be *abſent*, in order to be *remember'd* " by means of ſuch *Memorials*." And again, " They themſelves cannot be the *Memorials* " of themſelves, in this Rite. For nothing " can be eaten, or drunk, in *remembrance* " of itſelf. The contrary Notion is a plain

" Abſurdity. Therefore, It cannot be the " *Natural* Body and Bloud of Chriſt which " is eaten and drunk in the *Lord's Supper:* " but Something elſe, [*viz.* Bread and " Wine] in *remembrance* of Them." All this is founded upon the plain Notion of the word *Remembrance*, as uſed in this *Rite:* and this *Remembrance* is expreſsly mentioned, in the original *Inſtitution*, by St *Luke*; and more remarkably by St *Paul*, as a part of the *Inſtitution*, received by Him from our Lord himſelf: and conſequently, it is this *Remembrance* which conſtitutes the very Nature of this *Holy Rite.* It cannot therefore, be an Offering, or Sacrificing, a *preſent Body*; becauſe This is not doing (as we are commanded) *One* thing, in order to *remember* and celebrate *Another*; but is in truth pretending to do a Thing, in *remembrance* of itſelf: which is an Abſurdity.

It ought to be remarked alſo that the phraſe of *Feeding* upon *Chriſt's Body* and *Bloud*, and all like to it, when uſed by Thoſe who diſclaim the notion of eating his *Natural Body*, are very figurative Expreſſions; and not ſo peculiarly proper to this Rite, as Thoſe Expreſſions which ſtrictly preſerve that eſſential Notion of *Remembrance*, without which This part of *Chriſtian* ſervice ceaſes to be what it was deſigned to be by its Great Inſtitutor: And indeed, We ſo long only ſtrictly keep up to the *Original* Inſtitution, whilſt We conſider it as a *Rite* to be ſeriouſly performed in *remembrance* of an Abſent Saviour; and take the *Bread* and *Wine*, as *Memorials* of his *Body* broken, and his *Bloud* ſhed; and not as the Things themſelves, in *Remembrance* of which They were ordained to be received.

IX. Whoever therefore, in a ſerious and Religious Senſe of his Relation to Chriſt, as his Diſciple, performs theſe Actions of *eating Bread* and *drinking Wine*, in *remembrance* of *Chriſt*, as of a Perſon *corporally abſent* from his Diſciples, moſt certainly performs them agreeably to the End of the *Inſtitution* declared by Chriſt Himſelf, and his immediate Diſciples.

The Behaviour of our *bleſſed Lord*, before his Crucifixion, whilſt He was alive and preſent with his Diſciples; I mean, his taking *Bread* and *Wine*, and diſtributing Them to be eaten and drunk; and his adding

ing this Direction, *Do this in* remembrance *of Me*; His declaring *One* to be deſigned by Him as a *Memorial* of his *Body* actually *given* and *broken*, and the *Other* to be a *Memorial* of his *Bloud* actually *ſhed*; as the Words uſed exactly ſignify: This part, I ſay, of our Lord's Behavior muſt relate to what His Diſciples were to do, *after* He ſhould be taken from them. They could not do the Actions here named, in *remembrance* of *Him*, whilſt He himſelf was corporally preſent with Them: nor in *remembrance* of any thing *done*, which was not then *done* and *paſt*. But after his *Death*, They could. For *then*, tho' not before, They could eat *Bread*, and drink *Wine*, in remembrance of his *Body* actually *given* and *broken*; and of his *Bloud*, actually *ſhed* and *poured forth*, for the good of his Followers. This *Remembrance* of *Chriſt*, during the time of his *Bodily Abſence*, was by Himſelf and his Apoſtles, declared to be the *End* of this *Poſitive Inſtitution*. Thoſe ſincere Believers therefore, who *eat* and *drink* for this purpoſe, or, in *Remembrance* of Him, certainly do theſe actions agreeably to the *End* propoſed in it. On the contrary, I fear it muſt follow that They who have attempted to introduce into this Rite, the *natural* Body and Bloud of *Chriſt*; and a Real Sacrifice of a *preſent* Body; have not only endeavoured to introduce Endleſs *Abſurdities* into a plain Duty: but have preſumed to deſtroy, as far as they can, the Whole Nature and End of our *Lord's* own *Inſtitution*; and cannot be ſaid to celebrate the *Lord's Supper*, agreeably to the *Inſtitution*, in *remembrance* of Chriſt; but only to act over a *Ceremony* of their own Invention, and of quite another ſort.

X. There being *Other* Paſſages of the *New Teſtament*, beſides thoſe already cited, which *occaſionally* relate to this ſubject: It is of importance to all Chriſtians to conſider them; and to examine what farther Inſtructions They contain about this Holy Rite.

1. The firſt of thoſe I mean, is in I. *Cor.* chap. x.

Ver. 16. *The Cup of Bleſſing, which We bleſs, is it not the Communion of the Bloud of Chriſt? The Bread which We break,*

break, is it not the Communion of the Body of Chriſt?

17. *For We being Many, are one Bread and one Body: for We are all partakers of that One Bread.*

18. *Behold Iſrael after the Fleſh: Are not They which eat of the ſacrifices partakers of the Altar?*

19. *What ſay I then? That the Idol is Any thing, or that which is offered to Idols, is Any Thing?*

20. *But* I ſay *that the things which the Gentiles ſacrifice, They ſacrifice to Devils, and not to God: and I would not that Ye ſhould have fellowſhip* (or Communion) *with Devils.*

21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils. Ye cannot be partakers of the Lord's Table, and of the Table of Devils.*

This whole *Paſſage* was occaſioned by the State of the *Corinthian* Chriſtians, with regard to the *Heathens* then all around them. And the *Intent* of it, I think, may be truly expreſſed in the following *Paraphraſe.* Ver. 16. "When We Chriſtians, in " our Religious Aſſemblies, partake in com- " mon of the *Cup* of *Bleſſing*; or, *the* " *Thanks-*

" *Thankſgiving-Cup*, the *Cup* * over which
" We ſpeak good Words of Praiſe and
" Thankſgiving to GOD; do We partake
" of this, as drinking *Wine* provided for
" an ordinary Entertainment? No certainly;
" but as Wine appointed to be a *Memorial*
" of the *Bloud* of *Chriſt* ſhed for Us. Is
" it not therefore, in its plain Deſign, the
" *Joint-partaking* (or *Communion*) of That
" which brings to *Remembrance*, and in his
" Inſtitution is called, His *Bloud?* When
" in the ſame Solemnity We *break* and eat
" *Bread*, Is not this the *Joint-partaking*
" (or *Communion*) of That which is appointed for the remembrance of his *Body*,
" and is therefore by Him call'd, His *Body*;

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* Thus the words, the *Cup of Bleſſing* [εὐλογίας] *which we bleſs*, [ὃ εὐλογοῦμεν] appear to ſignify, beyond all reaſonable doubt. Our Bleſſed Lord's *giving thanks* over the *Bread*, at the *Inſtitution* of this *Rite*, is expreſſed by St. *Matthew* and St. *Mark* by the ſame word [εὐλογήσας.] This *Cup* in the *Lord's Supper* anſwered to the *Cup* ſolemnly drunk at the *Paſchal Supper*, and called by the *Jews* the Cup of *Thankſgiving*, or the *Thankſgiving-Cup*. And thus St. *Cryſoſtom* and *Theophylact*, (who both lived after much Ceremony and high language were brought into this *Inſtitution*) interpret theſe words of St. *Paul* to ſignify " The *Cup* over which We " give Praiſe and Thankſgiving to Him who poured out his " Bloud for Us;" &c.

“ and not the Eating Bread as at an ordinary Meal * ? Ver. 17. I ſay, The *JOINT-partaking:* For ſuch is the Nature of this Rite, that it is a Common *partaking* of Bread in an Aſſembly, and not the particular Action of every *Man* in private. And for this very reaſon, becauſe it is One Bread, or Loaf, of which We thus jointly partake in common, We, tho' many particular Perſons, do in effect by this

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* Dr. *Clarke*, in his *Expoſ.* of the *Ch. Cat.* p. 314. ſpeaking of the *Lord's Supper*, “ We enlarge, *ſays He*, by this Communion of Chriſtians that Sacred Bond of Univerſal Love,--- Charity. For, *the Bread which We break, is it not the Communion of the Body of Chriſt ?* the Communion of all the Members of Chriſt's Body, one with another?” Yes, certainly it is ſo. But when that *Great Man* gave this as the ſenſe of this particular Expreſſion in this place, He did not call to mind theſe Words immediately going before, in the ſame verſe, “ *The Cup*---Is it not the Communion of the Bloud of Chriſt”? From whence it is plain that St. *Paul* was here ſpeaking of the *Two* things, (the *Wine* and the *Bread*,) of which Chriſtians partake in this *Rite*. And therefore, tho', in *other* paſſages, the whole *Body* of *Chriſtians* is called the *Body* of *Chriſt;* and tho' St. *Paul* here goes on to prove *Chriſtians* to be *One Body* from this *Social* partaking of *One* and the ſame *Bread;* yet, in *this* particular verſe the *Body* of *Chriſt* no more ſignifies that *Society*, than the *Bloud* of Chriſt does: no more indeed, than the words, *My Body*, in the *Inſtitution* itſelf, can be ſuppoſed to ſignify, *My Society of Diſciples*. For St. *Paul* is not in this verſe ſpeaking of the *Body* of *Chriſt* (i. e. *Chriſtians*) *partaking* of the *Lord's Supper ;* but of that *Body* of *Chriſt*, of which *Chriſtians partake*, in it.

“ declare ourſelves to be One Body, or Society. “ Or, As the Eating Bread together “ is the uſual Symbol of Union in Society amongſt “ Men; ſo We, gathered together “ in One company, and partaking of the “ ſame Bread, acknowledge Ourſelves by “ this Act, to be One Body; and as Chriſtians, “ by this We declare Ourſelves and “ our *Fellow-Chriſtians One* ſociety, (diſtinct “ from the Body of the Heathen World,) “ devoted and ſubject to *Chriſt*, as our common “ *Head*. Ver. 18. In the ſame manner, “ amongſt the *Jews*, the Perſons, who eat “ Any part of what has been *ſacrificed* upon “ the *Altar* of the true God, by this “ Act, are ſuppoſed, and profeſs Themſelves, “ in effect, to partake of this Fleſh, not as at “ an Ordinary Meal, but as of *Fleſh* that has “ been offered upon the *Altar* of the *True* “ *God*; and conſequently, own Themſelves “ by This, to be *His* People, and Worſhippers “ of *Him*, in a peculiar Senſe, as truly “ as if They themſelves had offered this “ very Fleſh, as a Sacrifice, upon his *Altar*. “ Ver. 19. “ When I apply this to the “ *Heathens* around You, and the *Sacrifices* “ to their *Idols*, I do not mean to affirm “ that the *Idols* in their Temples, to

“ which they offer *ſacrifice*, are any Real
“ Beings; or that what They *ſacrifice* to
“ Them is in truth, even after ſuch *ſacrifice*,
“ at all different in itſelf from any
“ other Common Fleſh; or that You may
“ not, with regard to the True Nature of
“ things, and to Your own Conſciences only,
“ as lawfully and as innocently eat of this
“ Fleſh thus ſacrificed, as of any other.
“ V. 20. But this I ſay, That the *Heathens*
“ themſelves certainly think of theſe Offerings,
“ and intend them, as Sacrifices,
“ (not to Nothing, but) to ſome Real Beings,
“ to whom they imagine them to be
“ acceptable. And ſince it is not to the
“ *One* only ſupreme God, that theſe *Sacrifices*
“ are made in their *Temples*; but
“ profeſſedly to ſome *Inferior Beings*, or *Dæmons*,
“ whom They thus honour as *Gods:*
“ upon this account it is, that I would not
“ that Ye ſhould be *Joint-Partakers*, or
“ appear to be *Communicants*, with the *Heathens*
“ around you; by eating of thoſe
“ things, in common with Them, which
“ have been ſacrificed in Religious honour
“ to Thoſe ſuppoſed *Dæmons*. For,
“ tho' by this Action, (as You think rightly
“ about their *Idols*, and their *Sacrifices*,)

“ You would mean Nothing but what is in itſelf innocent; Yet, You would appear to join publickly with Thoſe who really intend it as an Honour to ſome *Dæmon*, in derogation to the Worſhip of the *ſupreme God*; and by eating with Them, will be ſuppoſed, in common conſtruction, to perform the ſame Religious honour to the ſame ſuppoſed Being; and will thus give Encouragement by your Example to their *Idolatry*.

“ This behavior cannot be juſtified in You. V. 21. For You, who are Chriſtians, and therefore, are obliged to diſcourage Every Appearance of that Worſhip of *Dæmons* which *Chriſt* came to aboliſh, cannot, without a great crime, drink at the *Lord's Supper*, in remembrance of Chriſt's *Bloud*; and drink alſo with the *Heathens*, of the *Cup* which They drink at their Feaſts in honour to their Falſe Gods. You cannot without guilt partake of the Lord's *Table*, by eating *Bread* in remembrance of Him; and by this action profeſſing Yourſelves His Diſciples and in Fellowſhip with Him: and alſo partake of the *Tables* of theſe Falſe Gods, by eating of the *Sacrifices* offered to Them. You

“ cannot be really the *Diſciples* of *Chriſt*, and of any of theſe *Falſe Gods*, at the ſame time. Nor can You perform One Religious Action in honour to *Him*; and another of the ſame kind, which, (whatever your own Thoughts be) will appear to all around you to be performed in honour to the *Idols* of the Heathen; without great Inconſiſtency, and very bad Conſequences from ſuch a Behavior.

The Apoſtle's argument in ſhort, is this. “ By eating and drinking together, at the *Lord's Table*, You pay a Religious Honour to *Chriſt*, by jointly partaking of *Bread* and *Wine*, in a Religious Remembrance of *Him*, as Your *Maſter*; and by this Participation, in common with one another, profeſs yourſelves to be One *Body*, under Him the One *Head*. Theſe very Actions of your *Religion*, therefore, having plainly this Intent and Signification in them, make it utterly abſurd and inexcuſable for You to perform the like Actions, underſtood to be done in honour of thoſe Falſe Gods whoſe Worſhip He came to deſtroy; and to join with the Heathens, in feaſting in their Temples, upon what has been

"Sacrificed by Them in honour to theſe Falſe "Gods."

I thought, it might be of uſe to be very careful in explaining the *Apoſtle's* Argument in this paſſage, becauſe it does not appear to have been rightly underſtood. Particularly, I find theſe Words---*The Cup---which we bleſs, is it not the Communion of the Bloud of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* interpreted by many Learned Men to ſignify a *Communion*, or partaking, of *all* the *Benefits* of *Chriſt's Body* broken, and *Bloud* ſhed; A Point which, it ſeems to Me, St. *Paul* could not have in his Thoughts, as at all proper for his preſent Argument. On the contrary, I think, that the Words here made uſe of, cannot have this Signification; and that in this place particularly, St. *Paul's* Argument neither requires it, nor admits of it.

The *Greek* Word [Κοινωνία] uſed by the Apoſtle, and the Word *Communion*, which is *Latin*, both ſignify a *Joint-partaking*, or a partaking of ſomething in *common* with Others of the ſame *Society*. And this *Joint-partaking* of Chriſt's *Body* and of Chriſt's *Bloud*, can ſignify no more than *Eating* his *Body* and *drinking* his *Bloud*, as a Society of his *Diſciples.* So that if St. *Paul* had here made uſe of the very Expreſſions which our Lord uſed in the *Inſtitution* of this Rite, They would have appeared thus: When We *Chriſtians*, aſſembled in a Body, drink *Wine* at the Lord's Supper, Do we not *drink* the *Bloud* of *Chriſt?* and when we eat *Bread*, Do we not *eat* the *Body* of *Chriſt?* And the meaning of this would plainly have been, that, in the Lord's Supper, we do not *eat* and *drink Bread* and *Wine*, as at an ordinary Meal; but as *Memorials* of the *Body* and *Bloud* of *Chriſt*; in Honour to *Him*, as the *Head* of that *Body* of which We are all *Members.* And the very ſame Senſe ſeems the only Senſe in which the *Communion* or *Joint-partaking* of his *Body* and *Bloud* can reaſonably be *here* underſtood.

If we obſerve the *Apoſtle's Deſign* in this Argument; it will appear that He had not the leaſt occaſion to ſpeak here of the *Benefits* of Chriſt's Death. His *Deſign* was to incite the *Corinthians* to *flee from Idolatry*, ch. x. 14. by ſhewing Them what a Crime it muſt be in a *Chriſtian*, to do (what was accounted) Honour to the Gods of the Heathens, by feaſting upon, and *partaking* of, their Sacrifices. In order to do this, It was not to his purpoſe to ſay, "By eating *Bread* and drinking *Wine* in the *Lord's* "*Supper,* You partake of all the *Benefits* of "*Chriſt's* Death; and therefore, You cannot eat of the Heathen Sacrifices." Neither do I ſee that this is any Argument at all to the Point in his View. But to ſay, "By eating "*Bread* and drinking *Wine* in the Lord's "Supper, You eat and drink, or partake of, "*Bread* and *Wine,* not as at a Common "Meal; but of *Bread* and *Wine,* called The "*Body* and *Bloud* of *Chriſt,* in *remembrance* "of which They are appointed to be eaten and drunk: You perform this Religious Rite in honour to Him, and acknowledgment of Him for your Maſter: Therefore, You cannot without great abſurdity "and guilt, appear to pay the ſame ſort of "Honour to any Falſe *Gods,* by feaſting, "with their Votaries, upon their Sacrifices:" This, I ſay, is an Argument to his purpoſe; and proves all that He aimed at.

The ſame thing appears from the Argument the *Apoſtle* draws from the *Jews:* In which He cannot be ſuppoſed to have in his thoughts the *Benefits* to which They were entitled who offered the *Sacrifices* ſpoken of; becauſe this has nothing to do with his preſent

ſent Deſign; which was plainly to ſhew *Chriſtians* that it was a Crime, not only to offer *Sacrifices*, but to join with the *Heathens* in feaſting in their Temples, upon thoſe Sacrifices ſo offered, and ſo eaten, in Honour to ſome falſe God. For this He appeals to the *Jews:* amongſt whom, Thoſe who *partake* of what had been *Sacrificed*, though not at the very *Altar*, nor offered by Themſelves; yet are accounted *Partakers* of the *Altar* itſelf; or accounted to do an Act of Honour to their God, juſt as if Themſelves had offered theſe Sacrifices, and eaten at the *Altar* itſelf. The Concluſion is, "So it muſt be with you *Chriſtians*, if you "*feaſt* with the *Heathens* upon their *Sacrifices* in their Temples, though not offered "by yourſelves." But it quite alters the whole Intent of this, to repreſent the *Apoſtle* as arguing thus; "The *Jews* partaking of "the *Sacrifices*, partake of all the Benefits "accruing to the *Offerers* themſelves: "Therefore, it will be the ſame with you "in the Heathen *Feaſts*." Nor can I ſee what Argument can be formed from this. For, in the laſt place,

Here is nothing to anſwer to theſe *Benefits*, in the oppoſition made, in the *Conclu-*

ſion, between the *Table* and *Cup* of the *Lord*; and the *Table* and *Cup* of the *Dæmons* worſhipped by the Heathens. *Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be partakers of the Lord's Table, and of the Table of Devils.* This is the Concluſion of the *Apoſtle's* reaſoning. And this cannot poſſibly ſignify, "Ye cannot be "partakers of the *Benefits* of the *Lord's* "*Table*, and of the *Benefits* of the *Table* "of the *Heathen Deities*:" for no *Benefit* could poſſibly be ſuppoſed by Him to accrue from Theſe, even to the *Heathen-worſhippers* themſelves. But the Inference is, "Ye cannot, without abſurdity and a Crime, "feaſt in the Lord's *Supper* to the honour "of *Chriſt*; and feaſt alſo with the *Hea-* "*thens*, in their Temples, upon their *Sa-* "*crifices*." Conſequently, when at the beginning of the *argument*, and to introduce only this *Concluſion*, He aſks, *The Cup*--- *Is it not the Communion*, (or Joint-partaking) *of the* Blood *of* Chriſt? *The Bread*,---*Is it not the Communion* (or Joint-partaking) *of the* Body *of* Chriſt? He muſt be ſuppoſed to mean, what alone was to his purpoſe, "Is "not our *Joint-partaking* of *Bread* and "*Wine*, in the Lord's Supper, a Religi-

" ous partaking of what are *Memorials* of
" Chriſt's *Body* and *Bloud*; and a *Rite*, by
" which we profeſs to pay Honour to Chriſt
" as our Lord and Maſter?" For this was
only in order to infer, " If ſo, we ought
" not to feaſt with the *Heathens* upon their
" *Sacrifices*, or appear to pay the like honour
" nour to any *Falſe God.*

That this therefore, is the full meaning of the former part of this *paſſage*, appears from hence, That it cannot be ſuppoſed to contain in it, what has no relation to the *Concluſion* drawn from it. In this *Concluſion*, *viz. Ye cannot be partakers of the Lord's Table, and of the Table of Devils*, it muſt be allowed that nothing is ſaid about theſe *Benefits*; becauſe otherwiſe, in the latter part of the Sentence, the *partaking* of the *Table* of *Dæmons*, muſt ſignify and imply that *Benefits* were conveyed, by ſuch participation, to their *Worſhippers*; which cannot be ſuppoſed. In the *Premiſſes* therefore, which lead to this, it was not the *Apoſtle's* deſign to ſpeak of the *Benefits* accruing to *Communicants* by partaking of the Lord's *Supper*; but only of the Significancy of that *Rite*, as an Act of *Religious* Honour paid by Chriſtians to their Maſter.

Add to this that, in the former part of this *Paſſage*, the very word [Κοινωνὸς] *Joint-Partakers*, or *Communicants*, is made uſe of, with reſpect to *Devils* or *Dæmons*; and anſwers to the word [Κοινωνία] *Communion*, or *Joint-Partaking*, uſed before concerning the *Body* and *Bloud* of *Chriſt: I would not that you ſhould have* Fellowſhip (or Communion) *with* Dæmons. The ſenſe of the whole *verſe* is plainly this: “ The *Heathens* “ intend their Sacrifices to ſuppoſed *Dæmons*, “ and not to the True God: And I would not “ have You, who are *Chriſtians*, partake with “ Them of Any thing, which is intended to “ have Relation to the honour of any *Falſe* “ *God*.” How little ground therefore, is there for the *Remark* of ſome learned Men, That the word Κοινωνία, (*Communion*) is uſed where the Inward or *Spiritual* part of the *Lord's Supper* is ſpoken of; and the word μετέχειν, (*Partaking*) afterwards uſed, where the *External* only is meant: When we ſee the word Κοινωνοὶ, (*Communicants*) here uſed with regard to *Idols*; where no *Spiritual* part could be thought of? For the whole argument ſuppoſes an *Idol* to be a *Nothing*; and the *Chriſtians* concerned to have no Thought of receiving *Good* or *Hurt* from theſe *Idols*, or of paying real Honour to them; and yet, forbids Them to *communicate* with the Worſhippers of them, by joining in that *External Act* of *Feaſting*, which appeared to tend to the honour of an *Idol* or Falſe God; and would be turned to an ill uſe by their *Heathen* Neighbours. And the ſame Words being uſed with regard to *Chriſt*, and theſe *Dæmons*, [κοινωνία and κοινωνοὶ in one verſe; and μετέχειν in another;] it follows that *Communion*, and *Partaking*, which both ſignifie, in this Paſſage, *a Partaking of ſomething in common with others*, are words of the ſame Signification in both Caſes: and that when the *Apoſtle* aſks of the *Cup* which Chriſtians drink, "Is it not the *Communion* of the *Bloud* of *Chriſt*?" in the firſt part of the Argument; He means no more than if He had ſaid, "Is it not the partaking of the *Cup* of the *Lord*?" as He expreſſes his *Concluſion*: and that when He aſks of the *Bread* which *Chriſtians* eat in their *Aſſemblies*, "Is it not the *Communion* of the *Body* of *Chriſt*?" He means no more than if He had aſk'd, "Is not the *Table* at which We eat this *Bread*, The *Table* of the *Lord*?" as He calls it afterwards. In both Places, the

Streſs is laid upon the *Deſign* of the *Rite*, as performed in honour to *Chriſt*; and not upon the *Effect* of it upon the *Partakers*, or the *Benefits* accruing to Them. "You in your Aſſemblies *eat Bread* and *drink* "*Wine*, in a Religious Remembrance of "*Chriſt* your Maſter. And therefore, ought "not to do the like Acts in a ſuppoſed "Honour to the Idols of the Heathen, "whoſe Worſhip He came to deſtroy," is the Argument: And the Guilt of ſuch a Behavior is the whole Ground of it.

Before I proceed, it ſeems worthy our Obſervation, that, tho' St. *Paul* found occaſion to ſpeak here expreſsly of *Offerings* and *Sacrifices* made to Idols; and of the *Altar* in the *Jewiſh* Temple; yet, when He comes to ſpeak of the *Lord's Supper*, He does not once repreſent the *Bread* and *Wine* as Things *offered*, or *ſacrificed* to God upon an *Altar*; (which He could not have avoided, had He had that Notion of them:) but, in the plaineſt words, ſpeaks of the *Cup of the Lord*, and of *the Table of the Lord*; and not of any *Altar*, or of any *Offering* of the *Bread* and *Wine*, or any *Sacrifice* made to God, as upon an *Altar*. And this, I think, will be found, a good Argument againſt the *Things* themſelves.

I know, it has been objected to this by *Learned Men*, of a contrary opinion, that in ſome places of the *old Teſtament*, the *Altar* in the *Temple*, acknowledged to be ſo, and almoſt always called ſo, is yet itſelf call'd a *Table*; and that therefore, what St. *Paul* calls here a *Table*, may be an *Altar*, notwithſtanding this lower Name beſtowed upon it. But, ſuppoſing this to be true of the few *Paſſages* mentioned; the Argument drawn from it is of no force.

For an *Altar*, acknowledged and declared to be ſo, in its principal Uſes, but ſerving alſo in ſome other reſpects the uſes of a *Table*, may be juſtly ſometimes called a *Table*. But it cannot follow from hence that a *Table*, never plainly declared to ſerve any one purpoſe of an *Altar*, nor once called by that Name, may properly be thought or called ſo. And, as in the Caſe of what is called the *Jewiſh Altar*; had That itſelf always been called and declared to be a *Table*, for the purpoſes of eating and drinking; and no Uſes of it appointed which are the peculiar Uſes of an *Altar*;

no Man would ever have thought of it, under the Notion of an *Altar:* So let it be in the Caſe of the Chriſtian *Table*; which never was at firſt ſpoken of, but as a *Table*, and appointed for the Uſes of a *Table* only. The Jewiſh *Altar* therefore, having been always declared an *Altar*; and yet ſerving ſome purpoſes of a *Table*; might be ſometimes call'd by this name, without any derogation from its higher Title. But the *Table* uſed in the *Lord's Supper* having never been declared or called an *Altar*; nor appointed to ſerve any One peculiar purpoſe of an *Altar*, ought to retain it's One only Original *Name*; and cannot properly be called by Any *Other*, which carries along with it an *Idea* of Uſes for which a *Table* was never deſigned.

If we go farther into the Argument, it will be of uſe to conſider, 1. What it was, under the *Jewiſh* Diſpenſation, that this *Table* anſwers to. And here, it is plain, that, as the Lord's *Supper* itſelf anſwers to, and takes its name from, the *Paſchal Supper*; ſo, the *Lord's Table* anſwers to the *Table* that was ſpread for the partaking of that Supper. That which anſwers, in the Chriſtian Diſpenſation, to the *Paſchal Lamb*, (which was an *Euchariſtical*, or Thankſgiving, *Sa-*

crifice offered to God,) is *Chriſt* Himſelf, offered by Himſelf upon the Croſs. Thus the *Apoſtle* ſays, *Chriſt our Paſſover* (i. e. *Chriſt*, who, in a figurative manner of ſpeaking, may be ſtyled Our *Paſchal Lamb) was* (or *has been) ſacrificed for Us*, 1 *Cor.* v. 7. [illegible] the *Paſchal Supper* was diſtinct from [illegible] *Sacrifice* of the *Lamb*; and after it. To this alone it is that the Lord's *Supper* anſwers; which was made to conſiſt in eating and drinking *Bread* and *Wine*, in *remembrance* of that *Offering* once made by *Chriſt*: of which *Offering* itſelf it was impoſſible for *Chriſtians* to eat. And conſequently, as the *Lord's Supper* anſwers, not to the *Sacrifice* of the *Lamb*, but to the *Commemorative Supper* celebrated by the *Jews* after that *Sacrifice*; ſo, the *Lord's Table* does not come in the place of the *Altar*, on which the Lamb was *ſacrificed*; but of that *Table* upon which the *Paſchal Supper* was put, in order to be eaten, (with the Cup of *Bleſſing* or *Thankſgiving* which was no part of the foregoing *Sacrifice*,) in *Memory* of their *Great Deliverance* out of *Egypt*; and in their own Houſes, where there could be no thought of any *Altar*. Accordingly St. *Paul*, in his Account of the *Inſtitution*, (already produced and explained,) introduces our Lord, *after* the *Paſchal Supper*, requiring his Diſciples, in times to come, and as ſoon as his Suffering ſhould be over, (which then immediately followed,) to celebrate *Another* ſort of a *Feaſt* in honour to a greater Deliverance; by eating and drinking in a ſerious and thankful *remembrance* of Him: plainly ſubſtituting *this Supper*, and *this Table*, in the place of the *Jewiſh Supper*, and the *Jewiſh Table.*

2. What I am arguing will be plainer ſtill, if We conſider what it was amongſt the *Heathens*, that the *Table* of the Lord anſwers to, throughout St. *Paul's* argument. There is mention indeed made, in the *former* part of it, of *their Sacrifices* in the Temples of their *Idols*; as well as of the *Jewiſh Sacrifices* to God, upon the *Altar* in their *Temple.* But the *Table* of the *Lord* is not once put in oppoſition to the *Altars*, upon which the *Heathen Sacrifices* were offered; but to thoſe *Tables* upon which, at a diſtance from the *Altars*, in other parts of their *Temples*, (nay perhaps at their own Houſes) their Entertainment was put; and at which their *Feaſt*, in honour to their *Idols*, was celebrated. One part of theſe

feaſts

feaſts conſiſted of ſomething which had been ſacrificed to their Idols; and that part which had not, was with the other intended to the ſame End: and the whole placed upon *Tables*. St. *Paul's* ſole End being therefore, to diſſuade the *Chriſtians* from partaking of theſe *Feaſts* with the *Heathens*; for which He urges the *Inconſiſtency* of their being partakers of the *Table* of the *Lord* and of the *Tables* of *Dæmons*; in this Argument the *Table* of the *Lord* cannot be oppoſed to the *Altars* of thoſe *Dæmons*, but to thoſe *Tables* to which *Chriſtians* were inticed by their *Heathen* Neighbours: and therefore, muſt come under the ſame Notion of a *Table* properly ſo called, with thoſe *Tables* at which the *Heathens* feaſted.

3. The *Nature* and End of that *Inſtitution* in which the *Lord's Table* is uſed, ought to direct our *Thoughts* upon This, as well as all other *Points* relating to it. The *Inſtitution* is an Appointment of a *Rite* which is to conſiſt in *Eating* and *Drinking*, in *remembrance* of ſomething paſt; *viz.* of the *Body* of Chriſt broken, and his *Blood* ſhed; for the good of Mankind. There is no need of an *Altar*, for this ſort of *Commemorative* Eating and Drinking: neither is

there any thing in the peculiar Notion of an *Altar*, that can be thought neceſſary to the doing theſe Actions, in *remembrance* of ſuch *paſt* Facts. The Actions themſelves, it is plain, are Actions belonging properly to a *Table*. And it is upon this account only that a *Table* is at all uſed, becauſe it was, and is, the Cuſtom of moſt Countries to uſe a *Table* at their *Meals*, and *Feaſts*. If this had not been the Cuſtom at *Jeruſalem*, and at *Corinth*; we ſhould not have heard a Word even of a *Table* in this Rite: nor could the celebrated Diſpute have ever ariſen between *Table*, and *Altar*. And I preſume, No one of Common Underſtanding will ſay that, in thoſe Countries where all are known to eat their *Meals*, upon the *Floor*, or a Carpet ſpread upon it, the Lord's *Supper* would not be duly celebrated, without either *Table*, or *Altar*; or the leaſt reſemblance of either of them.

The only thing in the *Chriſtian Diſpenſation* which anſwers to any of the *Legal Sacrifices*, but indeed, is far more Excellent, in its nature and deſign, than them All, is the *Death* of *Chriſt*; that *Sacrifice* which He voluntarily made of His own Life, to his own, and His *Father's*, Love of Mankind. The only Perſon who anſwers [illegible] any *Jewiſh Prieſt*, conſider'd as a *Sacrificer*, is *Jeſus Chriſt* himſelf, who offer'd himſelf up. The only thing which anſwers [illegible] the *Altar* upon which the *Sacrifices* were offered, is *that very Croſs* upon which Chriſt died. Now, the Lord's *Supper* was inſtituted, not to offer up to God, in future times, what then was offered up; and what could not at that time, or at any other, be offered up, but by *Chriſt Himſelf*, who alone had power to do it: but to call to *Remembrance* a *Sacrifice* already offered; and the *Sacrificer*, who offered it Himſelf; and, by conſequence, the *Altar* (if We will call the *Croſs* ſo) upon which it was offered. This being ſo; and the very *Eſſence* of this *Inſtitution* being *Remembrance* of a paſt Tranſaction; and this *Remembrance* neceſſarily excluding the Corporal *preſence* of what is *remember'd*: it follows that, as the only *Sacrifice*, and the only *Sacrificer* in the Chriſtian Diſpenſation, are *remember'd*, and therefore not *preſent* in the *Lord's Supper*; ſo the only Chriſtian *Altar*, (the *Croſs* upon which Chriſt ſuffer'd) being alſo by conſequence to be *remember'd*, it cannot be preſent in this *Rite*, becauſe that *preſence* would deſtroy the very Notion of this *Remembrance.*

Nor is the *figure* of an *Altar* more proper, not only becauſe the *figure* of an *Altar*, is no more a *real* Altar, than a *Table* is; but becauſe the *Lord's Supper* was not inſtituted, as a *Stage-Play*, to act over our *Saviour's* Death; (which is an unworthy thought;) but as a *Rite*, for the *Remembrance* of his Death once paſt, and not to be repeated: And alſo, becauſe, if it had been inſtituted for ſo low a purpoſe; the exact figure and poſture of his very *Croſs*, and not of an *Altar*, (with many Circumſtances not fit to be named,) would have had a juſt Claim to make a part in the Repreſentation.

Agreeably to all this, many of the *Greek Fathers* and *Commentators*, who lived ſome hundreds of years after the *Inſtitution* of the *Lord's Supper*, when by degrees the language had been altered; tho' Themſelves, amongſt Other high Words, often called this *Rite* a *Sacrifice*; yet They could not forbear ſometimes to correct this Expreſſion; and to declare, They did not mean a *Sacrifice*, properly ſpeaking, but only the *Remembrance* of a *Sacrifice*. Particularly St. *Chryſoſtom*

Hom. xvii. in *Ep.* ad *Hebr.* after He had said, θυσίαν ποιοῦμεν, He adds, μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας: which is in effect to ſay, "I call it a Sacrifice; but indeed It "is not a *Sacrifice*, but the *Remembrance* "of a *Sacrifice.*" And conſequently, No *Altar* can be neceſſary, or proper. For while there is no *Sacrifice*, but only the *Remembrance* of a *Sacrifice*; which ſuppoſes the *Sacrifice* to be *paſt* at another place: there can be no *Altar*; but only the *Remembrance* of that very *Altar*, upon which that *paſt Sacrifice* was offer'd.

This plain Argument, taken from the Notion of *Remembrance*, is very ſtrong againſt the Doctrine of an *Altar* maintain'd by thoſe of the *Romiſh* Church. "The *Sacrifice* of Chriſt's *Body*; the *Sacrificer*, and "the *Altar* upon which it was offer'd, are "all to be *remember'd* in this Rite: and "therefore, ſuppoſed to be *abſent*; not *preſent.*" But whilſt They think of their *Prieſts* as *Sacrificers*, and as offering the *Sacrifice* (properly ſo called) of the very ſame *Body* and *Bloud* of Chriſt, which He offered upon his *Croſs*: Whilſt, I ſay, they maintain this abſurdity, contrary to the Notion of a *Memorial*, as well as to the Nature of things; no wonder that They ſpeak ſo much of a *Real Altar* for this *Real Sacrifice*. And indeed, let a *Popiſh Abſurdity* be never ſo monſtrous; yet it muſt be acknowledged that it is generally, in its ſeveral parts, *ſelf-conſiſtent*, and all of a piece. But for Thoſe who have diſavowed the *Abſurdity*, which alone could be the Ground of any Notion of an *Altar*, in this Rite, ſtill to be fond of the *Notion*, after They have parted with the *Ground* of it; is very hardly to be accounted for.

I ſhall only add That, (in perfect agreement with what I have now ſaid,) throughout the *Eſtabliſhed Rules* and *Authentic Rubrics* of our *Church*, whenever there is Occaſion to ſpeak upon this Subject, the Name conſtantly made uſe of, is the *Communion-Table*; or ſimply, The *Table*; never *Altar*: which latter Name is carefully baniſh'd from every Declaration of Our Governors, in the laſt Settlements of this *Church*. To return,

From this *Paſſage* [I Cor. x. 16----21.] thus explained, the following *Propoſition* may be drawn.

XI. *Chriſtians*, meeting together for Religious Worſhip; and eating *Bread* and drinking *Wine*, in *Remembrance* of *Chriſt's Body* and *Bloud*, and in honour to Him; do hereby publickly acknowledge Him to be their Maſter, and Themſelves to be His Diſciples: and, by doing this in an Aſſembly, own Themſelves, with all other Chriſtians, to be One *Body* or Society, under Him the Head; and conſequently, profeſs Themſelves to be under His Governance and Influence; to have *Communion* or Fellowſhip with *Him*, as *Head*, and with all their Chriſtian Brethren, as *Fellow-Members* of that ſame *Body* of which He is the *Head*.

This indeed, all flows from, or is included in, the primary *End* of the *Inſtitution*, the *Remembrance* of our Bleſſed Lord. For this ſerious and Religious *Remembrance* ſuppoſes a Belief in Him; and conſequently implies in it an acknowledgment of our being His Diſciples; that is, in other Words, Members of that *Body* of which He is the *Head:* and, as ſuch, obliged to All the *Duties*, and entituled, (unleſs We be wanting to our Selves in any one neceſſary Point,) to All the *Bleſſings*, of ſuch a Relation.

2. The Other *Paſſage* I muſt mention, is in I *Cor.* XI. v. 20,——34.

Ver. 20. *When ye come together therefore, into One place,* This *is not to eat the Lord's Supper.*

21. *For in eating every one taketh before* other, *his own Supper: and One is hungry, and Another is drunken.*

22. *What? have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame Them that have not? What ſhall I ſay to you? Shall I praiſe you in this? I praiſe* you *not.*

The *two* firſt of theſe Verſes ſet forth the Crime of Some of the *Corinthian* Chriſtians in this manner. *V.* 20. " When therefore, " You come together, profeſſing to *eat* and

" *drink* in *remembrance* of your Maſter; " and at the ſame time behave yourſelves " indecently, as I have been informed you " do: This, I tell you plainly, is not to " *eat the Lord's Supper*, as it ought to be " eaten, according to the Deſign of the " Inſtitution: *V.* 21. For, as I hear, many " of you behave yourſelves rather as Perſons eating your own Suppers, to ſatisfy " and even indulge your own appetites: " Thoſe of You who are able to provide " plentifully for themſelves, eating at that " *Feaſt*, to which you join the *Lord's Supper*, without waiting for their poor " Brethren; and not like Perſons meeting " to partake of a *Common* Feaſt. And thus, " in the moſt indecent manner, the poor " man, in this Aſſembly, is hungry without " being ſatisfied; whilſt Another who can " ſupply Himſelf plentifully, feaſts himſelf " even beyond due bounds."

For this Crime He reproves them ſeverely, *v.* 22, thus, " Have ye not Houſes of " your own, for your ordinary Eating and " Drinking? Or have you no ſenſe that " theſe Aſſemblies of Chriſtians come together for the Religious purpoſe of *Eating* and *Drinking* in *remembrance* of their

" Maſter; and that the *Place* where they meet for this good End is not the proper place for your Ordinary Meals; much leſs for your Exceſſes in Drinking? Do ye thus deſpiſe the Church of God; the Aſſemblies of Chriſtians, and the * Place You at this time profeſs to meet in, for Religious, and not for common purpoſes? and thus put to Shame Thoſe of your poor Brethren, who are not able to make proviſion for Themſelves, by ſuch a Behavior as ſeems to inſult their Poverty and Hunger in ſuch publick Meetings? Can I praiſe you for this? Far from it. On the contrary, I condemn You, as acting inconſiſtently with the *Original Inſtitution* of this Holy Rite; a true Account of which I will now lay

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* This *Paſſage* does not imply that particular *Places* were at this time ſet apart, or conſecrated, to a Religious Uſe, ſo as to be entirely free from all the Common Uſes of life: nor indeed, was it poſſible, in thoſe early days, to follow any other Rule, than that of Meeting together by Agreement, in ſuch place, and at ſuch time of day, as might be moſt convenient for All, and moſt ſecure from Danger. It argues only, that Whatever place They agreed to meet in, though often changed; That this place, I ſay, at the time of their aſſembling in it for an *Act of Religion*, was not a proper place for their ordinary Meal, or their *feaſting* in order to ſatisfy and indulge their *Bodily Appetites*.

“ before you.” This is contained in the *three* following *verſes*, *viz.* 23, 24, 25. which I have already produced and explained, *p.* 10, &c. The *Apoſtle* then argues from this *Inſtitution*, V. 26. *For as often as ye eat THIS Bread*, and *drink THIS Cup*, *ye do ſhew the Lord's death till He come. That is*, “ From the *Inſtitution* itſelf it is plain that the Deſign of your meeting to eat *this* bread, and to drink *this* Wine” (for upon *this* is the Streſs laid) “ is very unlike to That of your meeting to eat and drink *Bread* and *Wine* in a Common way; and is no other than the ſerious purpoſe of *ſhewing forth*, or keeping up the *remembrance* of, the *death* of *Chriſt*, in this particular Manner, till He ſhall return in glory.” After this, He goes on,

Ver. 27. *Wherefore*, *whoſoever ſhall eat this Bread and drink* this *Cup of the Lord UNWORTHILY*, *ſhall be guilty of the Body and Bloud of the Lord.*

28. *But let a Man examine Himſelf, and ſo let Him eat of* that *bread, and drink of* that *Cup.* —

29. *For He that eateth and drinketh unworthily, eateth and drinketh Damnation to Himſelf, not diſcerning the Lord's Body.*

30. *For this Cauſe many are weak and ſickly among you, and many ſleep.*

31. *For if We would judge Ourſelves, We ſhould not be judged.*

32. *But when We are judged, We are chaſtned of the Lord, that We ſhould not be condemned with the World.*

33. *Wherefore, my Brethren, when ye Come together to eat, tarry one for another.*

34. *And if any man hunger, let him eat at home.*

The plain Meaning of theſe Words, as directed to the *Corinthian Chriſtians*, whoſe *Sin* and *Indecency* was before ſpoken of, may be thus expreſſed.

Ver. 27. " From the Nature and End of
" the *Inſtitution* of the *Lord's Supper*, (here
" ſet forth) it follows, that Every one, who
" comes to this *Table* of the *Lord*; and,
" inſtead of behaving Himſelf *worthily*,
" that is, ſuitably to the good End of this
" Holy *Rite*; and, inſtead of a Serious
" performance of the Actions of *Eating* and
" *Drinking* in *remembrance* of Chriſt his

" Maſter, eats and drinks *unworthily*, or " in a Manner *unſuitable* to the Deſign of " this *Inſtitution*; behaving Himſelf as at " a Common Meal, or, as if this were only " the *Continuation* of a *Foregoing Entertainment*; and even without obſerving the " Rules of Temperance: Every ſuch profeſs'd Chriſtian, is guilty of an High Offenſe and Indignity againſt the very *Body* " and *Bloud* of *Chriſt*, of which this *Bread* " and this *Wine* are Memorials; and which " He pretends and profeſſes to *remember* by " this *Eating* and *Drinking*.

V. 28. " On the contrary, Inſtead of this " *unchriſtian* Behavior, Let Every one of " you *examine* Himſelf; enter into, and try " Himſelf, by Conſidering the original *Inſtitution* of this *Rite*: and by that *Examination* let him be led to perform theſe actions " of *eating* and *drinking*, S O, that is, in " *ſuch* a manner, as is plainly implied in " the Nature of that *Inſtitution* itſelf." [The words do not appear to Me to ſignify, " *Let a Man examine himſelf, and* " then *let him eat*," as They ſeem to do, at firſt reading, in *Engliſh*: but, " Let a " Man examine Himſelf, and let Him eat " S O," or in *ſuch a manner*, as is here laid down, *viz.* a manner ſuitable to the Inſtitution. That the word [οὕτως] SO, joined to *And,* often ſignifies, *in this manner*; appears from the uſe of it in many other places; and that it does ſo here particularly, appears from the connexion of this with the next *verſe:* which begins with *For,* and gives a reaſon for the Direction laid down in this *verſe. Let him eat* SO, or in ſuch a manner as is before laid down, *ſuitably* to the Inſtitution, that is, *worthily: For* He that eats and drinks in another manner, or *unworthily,* eats and drinks *Condemnation,* &c. which reaſon will have the leſs force, if the Meaning of SO, in the foregoing verſe, be not, *in ſuch a manner* as is ſuitable to the *Inſtitution.* This is not to inſinuate that the *Examination* here recommended was not deſigned to go *before* the partaking of the *Lord's Supper:* for it is evident, it was. Nor does this *Interpretation* imply it, any more than the *Common* One. For ſuppoſing the Words be render'd, " *Let a Man examine Himſelf,* " *and ſo* (or then) *let Him eat,*" &c. the word *Examine* is the ſame in both *Verſions*; and muſt ſignify the ſame *Trial* of a Man's own diſpoſition, framed upon the *Nature* of the *Inſtitution:* which is to direct Him in the ſerious manner of performing this Duty. But I think, the following verſe is not ſo well connected to this, according to the *latter* of theſe ſenſes; as it is according to the *former*.]

The word render'd *Examine*, ſignifies alſo *approving* after Trial and *Examination*: and, agreeably to this, the Direction may be,
" Let every one of You *approve* Himſelf, in
" this Caſe, to his own Conſcience; as one
" regarding the *Inſtitution* and Deſign of the
" *Lord's Supper*; and let him eat and drink
" S O, that is, in Such a Manner, as becomes
" That Deſign." And this fuller Senſe of the word ſeems the more proper here, becauſe of what follows about *Condemnation*: which is a *Word* directly oppoſed to this of *Approving*.

The Apoſtle goes on thus, *V.* 29. " I ſay,
" Let a Man *try*, and *approve* Himſelf;
" and perform this part of his Religious
" Duty ſuitably to the Deſign of it, the
" *Remembrance* of Chriſt: becauſe great
" will be his Offenſe, if He wilfully per-
" forms it in a *contrary* way; or, in a
" manner plainly *unworthy* of the *Inſtitu-*
" *tion*. For He that *eateth* and *drinketh*,
" as ſome of you have done, *unworthily*;

“ that is, unſuitably to that Deſign; and
“ in a manner utterly inconſiſtent with
“ It: *not diſcerning the Lord's Body*; that
“ is, not conſidering *this Bread* as the *Me-*
“ *morial* of his *Body*; not making a ſuffi-
“ cient Difference between *this Bread*, ea-
“ ten at the *Lord's Supper*, in memory of
“ *Him*, and a *Common Meal* even intempe-
“ rately taken: He that acts thus, *eats* and
“ *drinks Damnation*, *Condemnation*, or
“ *Judgment*, to Himſelf; whilſt he pro-
“ feſſes and pretends to meet his Fel-
“ low-Chriſtians at the *Lord*'s Table, and
“ at the ſame time behaves himſelf, as at
“ no other than a Common Table; nay,
“ even with Intemperance and Indecency:
“ and by this lays Himſelf juſtly open
“ to the Diſpleaſure of Almighty GOD.
“ *V.* 30. As you may in part ſee, from the
“ Effects of this *Intemperance*, and the To-
“ kens of GOD's Diſpleaſure now amongſt
“ You. For You have impaired the health
“ of your Bodies. Sickneſs and even Death
“ are come amongſt you, by the Righte-
“ ous Providence of God. *V.* 31. For this
“ is the Rule in ſuch Caſes. If We would
“ call ourſelves to account, and judge and
“ condemn what is Evil in Ourſelves, ſo

“ effectually as to forſake it; We ſhould
“ not then be condemned, or puniſhed by
“ God. And when We ſee ſuch Afflictions
“ amongſt Us, We ought, before it
“ be too late, to conſider Them as Chaſtiſements
“ from the Hand of God, in order
“ to our Amendment; and deſigned for
“ this good End, that We ſhould not finally
“ be condemned with the Wicked
“ part of the World.”

“ *V.* 33. Upon theſe accounts, my Brethren,
“ when You are to meet together
“ profeſſedly to *eat* at the *Lord's Table*, in
“ remembrance of your *Maſter*, Wait with
“ Patience for one another, till a good
“ Number be aſſembled: and then, perform
“ this Religious Rite with all Decency, as
“ a joint Body of Brethren, equally related
“ to Chriſt and entitled to his Favor; and
“ not diſtinguiſhed from one another, in
“ this Religious Action, by any Outward
“ Circumſtances of Riches, or Poverty;
“ Plenty, or Want. *V.* 34. But if any of
“ You propoſe to *eat* upon another account;
“ to ſatisfy your bodily appetites, and the
“ Cravings of Hunger; This is not the
“ Place for it, where you aſſemble in a
“ Body, for a Religious Purpoſe: but the

"proper Place to ſatisfy Any perſon's hunger in, is his own private Houſe, where He may do it without Diſorder, Indecency, or Shame to Any of his poor and hungry Brethren."

From the Whole of this put together We may ſee clearly, That the ill Behavior of the *Corinthians* was occaſioned by their joining the *Lord's Supper* to a *Meal*, or preceding *Entertainment*, of quite another Sort; in which they both ate and drank to pleaſe their Appetites, in ſuch a manner as to diſtinguiſh Themſelves from their poor and needy Brethren; and to render Themſelves unfit to partake afterwards of the *Lord's Supper* in a *worthy* manner: And that the *Apoſtle's* main Deſign was *firſt* to ſhew them the proper Manner of performing that *Duty* of their *Religion*, for which they profeſſedly aſſembled; and *then* to perſuade them rather entirely to leave off theſe Feaſts, at their Aſſemblies; and to eat and drink for the common Uſes of Life, at their own Houſes; than to go on in ſo indecent and inexcuſable a Behavior, at a Time, and in Places, when and where They met together, as *Chriſtian Brethren*, for the purpoſes of their Holy Religion. And this He does, in the moſt effectual manner, from the *Time*, the *Words*, and the *Deſign*, of the *Inſtitution* of this Rite: which the *Apoſtle* plainly repreſents as a *Rite* wholly diſtinct from the *Paſchal Supper*; inſtituted by our *Lord*, not *during* that *Supper*, but *after* it; and *deſigned* peculiarly for the Direction of his Followers in that one particular manner of religiouſly commemorating His Death till his coming again. From hence it is, that the *Apoſtle* draws all that He ſays, in order to convince Them of their ill Behavior; and of the Neceſſity of a better Practice: inſtructing Them, in this eaſy way, That the *Lord's Supper* had no natural Connexion, or Relation, to any Other *Feaſt*, or Entertainment for the Satisfaction of their Bodily Appetites; that this End was to be anſwered better by eating and drinking in their own private Houſes; and that it was their Duty to conſider the *Lord's Supper*, as a *Religious Rite*, of a very different nature from their *Common Feaſts*; and a *Rite*, at which Their Behavior ought to be ſuch as was ſuitable to the good and ſerious *End* it was deſigned for.

Theſe were the Leſſons St. *Paul* choſe to draw from the *Inſtitution* itſelf, for the pe~~culiar~~ Uſe of the *Corinthian Chriſtians*, in the *firſt* Age of the *Goſpel.* I ſhall now, from this *Whole Paſſage,* thus explained, draw a few *Propoſitions,* for the Uſe of *Chriſtians* in theſe *later* Ages of it.

XII. The *Examination* here mentioned by St. *Paul*, as regarding the *Lord's Supper*, is, ſtrictly ſpeaking, a Chriſtian's *Examination* of his own Heart and Diſpoſition, by the *Inſtitution* of this Holy Rite, in order to aſſure Himſelf that He comes to the *Lord's Supper*, and will behave Himſelf at it, not as a Common Meal, or an Ordinary Eating and Drinking; but as a particular *Rite* appointed by Chriſt: *viz.* That He comes to it, in order to eat *this* Bread and drink *this* Wine, in a Serious and Religious *remembrance* of *Him*, and of his *Death.*

The mention made here of *Examination* was entirely owing to this, that Some of the *Corinthian Chriſtians*, had deviated, ~~in their~~ practice, from the *Inſtitution* of *Chriſt*; and behaved Themſelves ſo intemperately and indecently, as to make no Diſtinction between the *eating* and *drinking* in memory of their *Maſter*; and their eating and drinking indecently at a Common Meal. When therefore, Any ſincere and ſerious Believer in *Chriſt* has *approved* Himſelf to his own Conſcience in *this* Particular, that He comes to the *Lord's Supper*, as *His* Diſciple, with a Temper and Deſign *ſuitable* to the only *End* of it's *Inſtitution*; He may be certain that He has *Examined* Himſelf in that Senſe, in which alone the Apoſtle has recommended this Duty, with regard to the partaking of the *Lord's Supper*.

An *Examination* of a Man's whole Life and Conduct, by the known Law of God, whether Natural or Reveled; if it be wholly in order to render Himſelf more perfect in the practice of All that is praiſe-worthy, in every Circumſtance and Relation of Life, muſt be of great Uſe to Every well-diſpoſed Chriſtian. But for this, Every one is the beſt Judge for Himſelf, of the proper and moſt convenient time. My Deſign is only to obſerve here, that *Self-Examination*, in this Extent, is not a Duty neceſſarily previous to the *Lord's Supper*; nor ſpoken of, by St *Paul*, in this degree, as neceſſary to our duly partaking of it. And this is fit to be obſerved; that ſo No Serious Chriſtian may, on the one hand, make it a pretenſe for his not coming to this Religious *Rite*, that He has not had time for a long and particular *Examination* into his whole paſt Conduct; or, on the other hand, be *Uneaſy* (as too many have been) at their honeſt performance of this Duty, in *remembrance* of their Lord and Maſter, without ſuch a long and particular *Examination.*

In the *publick Office* of Our *Church*, it is obſervable that the Duty of *Examination* is propoſed to Them, who are at that very time ſuppoſed to remain in the Church, as *Communicants.* The Exhortation and Threatning of St *Paul* to the *Corinthians*, are *then* read to them; They are called upon, at that very time, to *judge* Themſelves, and to approve Themſelves, by coming with the proper Diſpoſitions to the *Lord's* Table. All which muſt be ſuppoſed to be founded upon this, That even ſo ſhort an *Examination*, in the Church itſelf, juſt before the partaking of the *Bread* and *Wine*, may be ſufficient to ſatisfy a True Chriſtian, whether He is at that time coming to the *Lord's Supper* with a Temper and Behavior, *ſuitable* to the *Inſtitution*, according to what St. *Paul* has ſaid about it; and that He may *examine* and *judge* Himſelf, at that very time, enough to be fully ſatisfied in this eſſential Point: all which is perfectly agreeable to what I have been now ſaying.

XIII. The Duty of *Preparation* for the *Holy Communion* being entirely founded upon theſe few Words of St *Paul's*, *Let a Man Examine Himſelf*; it is evident from the foregoing *Propoſition*, that the *Preparation* implied in theſe words, as neceſſary and ſufficient, is ſuch a Conſideration of the *Inſtitution* itſelf, as may ſatisfy and aſſure Us that We come to the *Lord's Supper*, as His ſincere Diſciples, reſolved to *eat* and *drink*, in a Religious *Remembrance* of Him; Or, with Diſpoſitions and a Behavior, *worthy* of, that is, ſuitable to, the Deſign of this Holy *Rite.*

A true Chriſtian needs not any length of Time to aſſure His Heart of this. Neither can the Opportunities of this Solemnity come ſo ſuddenly upon Him, but that He may certainly know Himſelf to be *prepared*, in this abſolutely neceſſary Senſe: and let it be remember'd that I am now ſpeaking only of what is *abſolutely neceſſary*. This is not deſigned to inſinuate, nor does it in the leaſt imply, that *Chriſtians* may not wiſely chuſe to ſpend a longer Time in Religious *Conſideration* and *Prayer*, juſt before their Coming to the *Communion*; if They have Leiſure, and think it of more Advantage to them to do it upon this Occaſion, than upon Any other. But again I ſay, *This* ought not to be inculcated upon Them, as a *Preparation neceſſary* before their coming to this *Holy Rite:* leſt the Want of ſo much more Time ſhould either prevent their Attendance upon this Duty; or diſturb the Minds of Thoſe who have honeſtly, and with Chriſtian Affections, attended upon it, without ſuch a previous Conduct. It is, and muſt be, always of great Uſe to Chriſtians. But We are not to confound *Duties*; and make *That* peculiar to the *Holy Communion*, which never was made peculiar to it by *Chriſt*, or his *Apoſtles*; which is proper for every Seaſon of our Time, and every part of our Life; and which would have been equally a *Duty*, whether it had pleaſed our Lord to inſtitute the *Holy Communion*, or not.

XIV. It is evident, from the Paſſage now before Us, that the Whole Affair of *eating* and *drinking* UNWORTHILY, in St *Paul's* Senſe, is confined to the Frame of our Minds, and our Behavior, AT the very Time of our Performance of this Religious Duty.

Had not Some amongſt the *Corinthians* been guilty of great and Criminal Indecencies, *at* the very time of the Celebration, We had not heard of the Crime and Danger of *eating* and *drinking* Unworthily. And now We do read of it in St *Paul*, We ſee it plainly to be their Eating *this* Bread, and their Drinking *this* Cup, with a Behavior and Diſpoſitions, utterly *unſuitable* to the End of the *Inſtitution*; which was the Serious and Religious *Remembrance* of Chriſt: and in ſuch a manner as plainly ſhewed that the *Bread* and *Wine* ordained for the *Remembrance* of our *Lord's Body* and *Bloud*, in this Rite, were not thought of by Them ſo, as to be *diſcerned*, (or *differenced*, as the word ſignifies) from *Bread* and *Wine* taken at a *Common Meal*.

XV. Whoever therefore, eats *this* Bread, and drinks *this* Wine, with a Serious and Chriſtian Frame of Mind; and a Behavior *ſuitable* to the Deſign of the *Inſtitution*; partaking of it, as a ſincere Diſciple of *Chriſt*, under the Senſe of his own ſtrict obligations, as ſuch; remembring his *Body* broken, and his *Bloud* ſhed, at the ſame time; and doing the Whole in *Remembrance* of *Chriſt*, as his Lord and Maſter; certainly cannot poſſibly be ſaid to *eat* and *drink*

drink UNWORTHILY; or, as far as *this* particular Religious Action is concerned, to behave Himſelf *Unſuitably* to *It*, or to his Own Character, as a *Chriſtian*.

The Point here is not, Who is *worthy*, in the ſtrict Senſe of that word, to appear before God, in any Religious Action: but, Who performs that Action *worthily*, *that is*, ſuitably to the Nature and profeſſed Deſign of it; and who, *Unworthily*. No man can be ſaid to be *Worthy*, in ſtrictneſs of Speech, to approach GOD in *Prayer:* but He may, notwithſtanding this, *Pray* worthily, or, perform that Religious Duty, in a manner and with a Frame of Mind, in ſuch degree, *worthy* of it, *(that is*, *ſuitable* to the *End* of it,) that it ſhall be acceptable to God who requires it; notwithſtanding his Imperfections and Failings. So, in the preſent Caſe, A Chriſtian may not be *Worthy*, ſtrictly ſpeaking, to pay Religious honour to his Lord and Maſter, in the *Lord's Supper:* but Every ſincere *Chriſtian*, called upon to perform this Duty, may perform it *worthily*; or with Thoughts and Behavior ſuitable to the *End* of it; that is, with a Serious *Remembrance* of his *Maſter*, for which It was inſtituted. And agreeable to this Notion is the Language of that *ſhort Prayer*, uſed in our publick Service, before the *Partaking* of the *Bread* and *Wine*; in which We are led to acknowledge *Ourſelves*, not *Worthy* in Ourſelves to be favorably received by GOD; and yet to pray that We may perform the Duty, We are now going about SO, as that It may be of Advantage to Us: which is, in other words, that We may perform it *Worthily*; or, in a Manner ſuitable to the Nature and End of it. On the contrary,

XVI. *He* only ought to be affrighted at the Words of St *Paul*, becauſe *He* only can, in the *Apoſtle's* Senſe, be ſaid to *eat and drink Unworthily*, who, without conſidering the Duty He profeſſes to perform; without a ſerious regard to the *Remembrance* of his *Lord* and Maſter, for which only It was commanded; *eats* this *Bread* and *drinks* this *Wine*, either with no Thought at all of the *End* of this *Inſtitution*; (which is one Degree of doing it *unſuitably* to the Nature of the thing;) or, (which is Worſe,) with Thoughts and Behavior, utterly *inconſiſtent* with the Deſign of this *Holy Rite*, or with a Chriſtian's Duty at any time.

To explain this matter a little farther. I do not confine the guilt of eating and drinking *Unworthily*, to the ſtrict Imitation of the *Corinthian* Sinners, in the One particular Inſtance of their Indecency; but think, it ought to be extended to all Caſes, to which the *Apoſtle's* argument, drawn from the *Inſtitution* itſelf, by parity of Reaſon, can reach. Whatever Temper, or Behavior, *at* the Time of *eating* and *drinking*, is utterly *unſuitable* to the *Deſign* of the Duty, muſt, in its degree, come under the *Cenſure* of this Paſſage. I am perſuaded, It is, *morally* ſpeaking, impoſſible for any good and ſerious *Chriſtian*, to eat *this* Bread and drink *this* Cup, without a due *Religious Remembrance* of the *Death* of his Maſter. But it is not *naturally* impoſſible, but that a *Chriſtian*, in other reſpects unblameable, may in *this* fail; ſo, as either to perform this particular Action with a Temper not *ſuitable* to the Deſign of it; or to mix ſomething with it very *Unſuitable* to, and greatly unbecoming, that Deſign. And, in this caſe, Such a *Chriſtian* might juſtly be ſaid to *eat* and *drink* Unworthily, in ſome degree; *not diſcerning the Lord's Body*; but indulging Himſelf in ſome ſuch Thoughts or Behavior as may ſhew that He does not, at the very Time of partaking, make a ſufficient *Difference* between the *Lord's Supper*, and an ordinary *Entertainment*; between the Deportment proper and ſuitable to the *Lord's Table*, and that which might not be improper or indecent at *his own* common Table.

On the other hand, A profeſſed *Chriſtian*, tho' very blameable in ſome parts of the Conduct of his paſt *Life*; yet, coming to the *Lord's Table* with a ſerious frame of mind, and on purpoſe to remember *Chriſt*, as his Lord and Maſter, in the way appointed by Himſelf; and actually partaking of the *Lord's Supper*, with that Religious *Remembrance* which is *ſuitable* to it: Such an one, I ſay, cannot juſtly be ſaid to do this particular Action in an improper way; or to eat this Bread, and drink this Wine, *Unworthily*; that is, *unſuitably* to the Deſign of the *Inſtitution*; though He may, in other reſpects, have behaved Himſelf *Unworthily*, or unſuitably to ſo holy a Religion.

Theſe *Inſtances* I mention, in order to explain more clearly what is meant when it is ſaid that the Eating and Drinking *Worthily*, or *Unworthily*, in St *Paul's* ſenſe, is confined to the *Diſpoſition* and *Behavior* of Chriſtians *at the very time* of their partaking of the *Lord's Supper*; and conſiſts in their doing both, *ſuitably*, or *unſuitably*, to the Nature and End of that particular *Inſtitution*. And I thought it the more neceſſary to ſettle this point in the plaineſt manner poſſible, becauſe the great Uneaſineſs of *Honeſt Chriſtians*, upon this Head, appears to have been founded, not upon their *actual* partaking of the *Lord's Supper*, *Unworthily*, or in a manner *Unſuitable* to its deſign; without *diſcerning* and conſidering the *End* of it; with which alone St *Paul* concerns Himſelf: but upon ſome other ſort of Notions not relating to this; and the dread of partaking *Unworthily*, in ſome ſenſe, which, though unknown to St *Paul*, and found out ſince his Time, yet is pretended to be built entirely upon *His* Doctrine laid down in this place. This Doctrine I have now endeavoured to explain, for the uſe of ſuch Chriſtians, in theſe later Ages.

He therefore, who performs this particular Religious Duty, in a manner, and with a Temper and Behavior, *ſuitable* to the Nature and Deſign of it; with a ſerious Remembrance of *Chriſt*, as his Lord and Maſter, who has a Right to the Obedience of his life; cannot be ſaid to eat and drink *Unworthily* in St *Paul's* ſenſe; nor ought to be afraid of the Cenſure paſſed by Him upon ſuch as do ſo. But it will not follow from his doing this one Duty *worthily*; that He is that *Good Chriſtian*, in all reſpects; whom His Lord will reward at the laſt Day. Nor will it follow from a Perſon's paſt failures in *Other* points of Duty; that He partakes of the *Lord's Supper* Unworthily, in St. *Paul's* ſenſe; if His Temper and Behavior, *at* the time of partaking; be *ſuitable* to It; and worthy of a true Chriſtian. For if this were the caſe; no one who had been once a *Willfull Sinner* could ever partake of this *Rite* otherwiſe than *Unworthily*? No, not if He could be certain that

He ſhould never again, under any poſſible Trials, willfully tranſgreſs the Law of God, thro' his whole life; of which yet it is impoſſible for any *Chriſtian* to be aſſured.

The *Corinthian Sinners*, whoſe Guilt lay in their unchriſtian Behavior *at* this very *Rite*, were not forbid to come, or at all diſcouraged by St. *Paul* from coming, to it again. On the contrary, It was ſuppoſed ſtill to be their Duty; and They were required to come to it, in a ſerious and Chriſtian manner: but without the leaſt Encouragement to them from hence, to hope for God's favor without their amendment. So likewiſe, What is here ſaid cannot encourage Sinners of Any ſort, to place the leaſt hope in their partaking of the *Lord's Supper*, whilſt they continue in the practice of their Sins; becauſe this Continuance in Sin is itſelf the Forfeiture of God's favor; and muſt end in their condemnation, according to the expreſs *Terms* of the *Goſpel*. But it is indeed of the contrary tendency, *viz.* to bring Them to attend upon this *Inſtitution*, with ſuch a ſerious Frame of mind as may happily lead them to the forſaking of all their Sins, and a total Amendment of life. For a perſon, who is a ſincere Believer, and partakes of the *Communion* in remembrance of *Chriſt* as his *Maſter*, muſt, in conſequence of this, be ſenſible of the neceſſity of a *Chriſtian Behavior*; and of an univerſal obedience to this Maſter; and cannot therefore, be accounted guilty of a Crime, in thus partaking of it. But, ſuppoſing Him *not* to be guilty of *eating and drinking Unworthily*, in the ſtrict original ſenſe of thoſe words; and not to be *condemn'd* by *Almighty God*, upon *this* account: Yet, if He ſtill goes on in his Sins; the habitual *Wickedneſs* of his life, and his own wilful Neglect to reform and amend it, is the moſt certain and unavoidable Condemnation, pronounced againſt Him by that very *Saviour* whom He commemorates in this Rite.

This may be explained by the Inſtances of *Faith*, and *Prayer*, and the like. There are, We may ſuppoſe, Perſons, inwardly convinced of the Truth of the Chriſtian Religion, and therefore, real Believers in *Jeſus Chriſt* as ſent into the world by GOD; who yet do not in the courſe of their lives regulate their Practice by his Precepts. In this their *Faith*, or, yielding their Aſſent to the convincing Evidences of *Chriſt's* miſſion;

They act a good part, and a part acceptable to GOD. But by the habitual Diſobedience of their lives, They forfeit all title to his favor, and will be condemned at the laſt day. The ground of this Condemnation will not be, that These perſons were deſtitute of *Faith*; or even of that ſame Faith which influences good Chriſtians to a truly Chriſtian Practice; but that They were wanting in that abſolutely neceſſary Condition of a Virtuous and Holy Life, which They would not ſuffer this *Faith* to lead them to. So, in the *Inſtance* of *Prayer*; a Perſon may poſſibly perform this Duty with his underſtanding and his affections ſuitably diſpoſed for it; and yet relapſe into the practice of Sin. This unhappy man will not be condemned by GOD for performing his Duty of *Prayer* with Diſpoſitions agreeable to it: but He will be condemned, notwithſtanding this, for the willful practice of Sin. There are, without doubt, *Wicked* perſons, whoſe *Prayer* itſelf *is an abomination to the Lord.* But theſe can be only ſuch as have Hearts *wickedly* diſpoſed, and *far from God*, at the very time when They pray; or rather, when They are willing to appear to Men to pray. But I am ſpeaking of the *private Prayer* of One who is ſincerely, at the time of his praying, diſpoſed to call upon GOD, as his Governour and Judge. And ſurely, there is no good Man who would tell Such an one that his Addreſſes will be an *Abomination* to the Lord; or, who would not encourage ſuch a Perſon, tho' a Sinner, to make his Addreſſes to God by *Prayer*, in order to the amendment and reformation of his life.

It is true, the very *Faith* and *Prayer* of ſuch a *Perſon*, will aggravate his Guilt, and conſequently his condemnation; unleſs He amend his whole Behavior. But this, not becauſe his *Faith*, or his *Prayer*, are themſelves bad, and unacceptable to GOD; but becauſe They are both, in effect, not only Acknowledgments of what He ought in duty to be; but have a tendency, in their nature and deſign to make Him better; which Tendency He willfully neglects and reſiſts.

Thus, in the Caſe before Us, No Chriſtian who *eats* and *drinks*, at the *Lord's Supper*, with a ſincere and ſerious remembrance of *Chriſt*, as his Lord and Maſter, can be ſaid to eat and drink *unworthily*, in St. *Paul's* ſenſe; or unſuitably to the End of this Rite. Nor can He be ſaid to eat and drink his own *Condemnation:* becauſe He does truly *diſcern* the *Lord's Body*, by remembring it in the moſt ſerious manner. He has therefore performed this one Duty in a proper manner. But if He be ſtill a willful habitual Sinner in any one Inſtance; He will moſt certainly be condemned: not for receiving this Sacrament *unworthily*; (which He does not appear to have done;) but for the Diſobedience of his Life, in thoſe Points which are indiſpenſably neceſſary to Salvation.

What I have ſaid does not ſeem to me to imply in it any thing contrary to the *Diſcipline* of *Chriſtians*, in *Juſtin Martyr's* Age; who informs Us, that *They* only were allowed then to partake of the *Euchariſt*, *who lived, as Chriſt had commanded.* This general and looſe expreſſion is declared, by the moſt learned Writers who cite it, to be meant only of an *imperfect* Obedience to Chriſt's laws. For they are ſenſible of the pernicious conſequences of interpreting it rigorouſly, according to the words. For my Self; I think, *Juſtin Martyr* could mean no more by it than that Profeſſed Chriſtians who were ſcandalouſly and notoriouſly Immoral in the habitual and open Conduct of their Lives, were not permitted, before ſome good Signs of Repentance appeared, to partake of this Religious Rite. And in times and places where this can be certainly judg'd of; and the Rule put in practice without prejudice to Any perſons who ought not to ſuffer by it; it may be a very good Rule ſtill. But I take the foundation of it to be this, and this only, That the admitting perſons to the Communion was eſteemed to be an acknowledgment of them, as *Chriſtians* fit to be received into the Company, and to partake in the Religious Offices, of ſuch as are really ſo. And upon this account, Thoſe who continued to bring a publick Diſgrace upon their Holy Profeſſion, were not acknowledged, or treated as Brethren. This appears ſtill more plainly from hence, that it was not only from the *Euchariſt* that ſuch were debarred; but from all Other parts alſo of the Common Worſhip of Chriſtians: Nay, before whole Nations were profeſſed Chriſtians, from the common Intercourſes of Society and Converſation; according to St. *Paul's* rule. 1 *Cor.* v. 11. So that this does not appear to have ariſen from Any thing peculiar to the *Lord's Supper* itſelf; nor from any opinion that ſuch Perſons could not poſſibly come to it with good diſpoſitions, and *eat* and *drink* in ſuch a manner as not to fall under St. *Paul's* Denunciations: but from hence, That they were not fit to be owned publickly by their Brethren, becauſe of their continuing to live, in other reſpects, and in a notorious manner, *unworthily* of the Chriſtian Name. This was thought a proper way of bringing them to ſome ſenſe of their Sins; or, if that could not be done, of vindicating the honour of the *Chriſtian Society* from the Scandal of ſuch Members.

I have thus endeavoured to explain the peculiar Nature of the *Duty* before Us, ſo as to preſerve the neceſſary Diſtinction between *this*, and *other* Duties; in order to prevent the miſtakes of honeſt minds; and to make it evident that no Chriſtian can frame to Himſelf the leaſt encouragement to continue in any one Sin, from his being thus taught to perform *one* ſingle *Duty* of his Religion, in a right manner. On the contrary, This very *Duty*, thus performed, naturally leads Him to remember that every *Chriſtian* is ſtrictly required by that Maſter whom He thus commemorates, to regard the *Whole* Law of God, by which He is to be finally judged; and ſeriouſly to conſider that the Performance of *one Duty*, though performed in the Manner required, will not atone for his willful and habitual Neglect of any *Other*.

Before I conclude this part of the Subject, I muſt obſerve that, the Cuſtom in Our Church, (whether the primitive Cuſtom or not, I do not now examine,) being this, That the *Miniſter* officiating not only delivers the *Bread* and *Wine* into the hands of *Every Communicant*, but at the ſame time *diſtinctly* calls upon every Perſon, to *eat* the *one* in remembrance of Chriſt's *Body broken* and deprived of Life; and to *drink* the *other* in remembrance of Chriſt's *Bloud ſhed:* This, (joined to the Diſuſe of annexing this *Rite* to any other Feaſt) guards it almoſt againſt the *Poſſibility* of any ſerious Chriſtian's *eating* or *drinking*, unworthily; or *unſuitably* to the End of it. He is in ſuch a manner put in mind of Chriſt's *Body*, when He takes the *Bread*; and of Chriſt's *Bloud*, when He takes the *Cup*; that, if He hears the words, and comes with ſeriouſneſs, He cannot but *eat* and *drink* in a Religious *remembrance* of

Chriſt, as his *Lord* and *Maſter*; and ſo, cannot *eat* and *drink* Unworthily, in the *Apoſtle's* ſenſe; i. e. *Unſuitably* to this Inſtitution; notwithſtanding his Imperfections and Failings in other parts of his Conduct which have no relation to *this* Inſtance of his Duty. I ſay this of *ſerious Chriſtians*, who ſincerely believe in Chriſt, as their Maſter and Judge. As for *Others*; I am not now ſpeaking to Them.

There are no *other* Paſſages of the *New Teſtament*, except Theſe already produced, in which *any* ſuch mention is made of this *Religious Duty*, as can lead Us into the knowledge of the *Nature* and *Extent* of it: No other indeed, that are ſuppoſed to ſpeak any farther of it, than as a Practice in the earlieſt Days, when Chriſtians met together for Religious Worſhip. Particularly in *Acts* ii. *v.* 42, mention is made of their continuing *ſtedfaſt* not only in the *Apoſtle's Doctrine*; [or rather in Attendance upon their *Teaching*, as the Senſe of the word in this place ſeems plainly to be;] but in *fellowſhip*; (the ſame word which ſignifies *Communion*, and participation,) and in *breaking* of *Bread*; and in Joint-*Prayer*.

If by *Fellowſhip*, or *Communion*, (which anſwers to the *Greek word* here,) be meant ſomething diſtinct from the *breaking of Bread*; it muſt ſignify their Charity in the free *Communion, or Communication*, of the good things They poſſeſs'd, for the uſe of all their Brethren who wanted them. But if it be meant to be explain'd by the *breaking of Bread*, join'd ſo cloſe to it; (as the *Vulgar Latin* interprets it;) it then itſelf relates to the *Lord's Supper*. And, that *breaking of Bread* was a known *phraſe* for the *partaking* of it, in the Lord's *Supper*, may appear from what I have before cited out of St. *Paul*; "*The* "Bread *which we* break, *Is it not the* Com-"munion, (the ſame word that is uſed here) "*of the* Body *of* Chriſt?" All the Expreſſions in this *verſe* ſeem indeed, plainly to relate to theſe Chriſtians conſidered as aſſembling themſelves together for *Religious* purpoſes: tho' it muſt be own'd that this very phraſe of *breaking bread* is evidently uſed, at the 46th *verſe* of this ſame *chapter*, in the ſenſe of their eating in common at one another's houſes; and explained by their partaking of *Food* and *Nouriſhment*, in the ordinary ſenſe of the words. And perhaps the ſame phraſe of *breaking bread* will be found to be taken

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in both theſe ſenſes, in the 20th chapter of the *Acts*: where, at *v.* 7. it is uſed of the *Diſciples meeting together, on the firſt day of the week, to break bread*, in the *religious ſenſe* of the words; and at *v.* 11. perſonally of St. *Paul's breaking bread*, and *taſting it*, (as the word in the *original* ſignifies,) before his final parting from them.

The Words, I *Cor.* v. 8. *Chriſt our Paſſover is* (or *has been*) *ſacrificed for us*; *Therefore, let us keep the Feaſt, not with the old leaven, nor the leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth*; ſuppoſing them to relate, (as ſome have imagined) to the *Lord's Supper*, inſtituted in remembrance of our *Paſchal lamb*; only teach Us that We ought to partake of *this*, which is our *Paſchal feaſt*, with ſuch ſincere, untainted, honeſt hearts, as become Chriſtians. But whoever reads the preceding verſes, as directed to the *Corinthians*, will ſee that they rather relate to their Conſtant Behavior, as a Society of *Chriſtians*, deſigned by their holy Religion to be purged from all *leaven*, or every thing that could corrupt them: and that this Conſtant Behavior is repreſented under the figure of their keeping a perpetual *Feaſt*, free from all *leaven* of Wickedneſs, or wicked Men. For the *Apoſtle* firſt commands them to put away from amongſt them a very wicked Man, whom He compares to *leaven*, becauſe He might corrupt Others of the *Society*; and then immediately expreſſes his deſire that They ſhould be an entire, uncorrupted, new *Lump* or *Maſs*. And this He urges upon them by ſtill continuing the ſame figure: arguing that, as *Chriſt* might be called Our *Paſchal lamb*, ſo a *Society* of *Chriſtians* keeping (as it were) a perpetual *feaſt*, under the ſenſe of their deliverance, and of the love of their *Deliverer*, ſhould be always as free from the *Leaven* of Wickedneſs, and keep themſelves as clear from the danger of it; by not committing it, or ſuffering it amongſt them, as the *Jews* were required to be free from all *Leaven*, in the *Paſchal Supper* which They annually celebrated, in remembrance of the *Paſſover* at the time of their deliverance out of *Egypt*. Here ſeems to be no room for introducing particularly the *Lord's Supper*; or of confining to that *Rite*, this Direction of the *Apoſtle*, which plainly refers to the perpetual Conduct of *Chriſtians*, as Perſons ſtrictly obliged to preſerve their

Faith uncorrupted by the *Leaven* of Falſe Doctrines; and their Manners untainted by the Contagion, or *Leaven*, of Sin and Wickedneſs.

Some again have applied to this *Sacrament* the Text, *Hebr.* xiii. 10. "*We have an Altar,* "*whereof They have no right to eat, who ſerve* "*the Tabernacle.*" But as there is not one *Interpreter*, antient or modern, of great note, who interprets this obſcure paſſage of the *Lord*'s *Table*; ſo there is not one good Reaſon for ſuch an *Interpretation*; but many againſt it: and particularly, the whole *Tenor* and *Scope* of the *Writer*; which will always beſt lead Us to his moſt probable Meaning in ſuch places as we cannot in the cleareſt manner explain. Now, the main End which the *Author* of this *Epiſtle* had in view, was to ſhew that the Diſpenſation of the *Goſpel* did more than anſwer to all that the *Moſaic Diſpenſation* profeſſed to hold forth to the *Jews*. And this End he purſues by ſhewing that the *Author* of it was far Greater than the *Angels*, who aſſiſted at the delivery of the *Law* to *Moſes*; and far greater than *Moſes*, to whom this Law was delivered: that He is, to his Diſciples, of far greater importance, in all reſpects, than the *Jewiſh High-Prieſt* was to the *Jews*; that his Death more than anſwered all the beneficial purpoſes of any of the *legal Sacrifices*; and that his *Diſpenſation* was fully ſufficient to bring Sinners to the Favour of GOD. Throughout his whole Diſcourſe, *Chriſt* himſelf is the *High-Prieſt*, the *Offerer*, the *Sacrificer* of Himſelf: and therefore, Nothing but the Real *Croſs*, upon which Chriſt offered himſelf, can be the *Chriſtian Altar*, in his language. And conſequently, the general meaning of this paſſage may be, that No one can receive any benefit from *Chriſt crucified*, or from the Doctrine of the *Croſs* upon which *Chriſt* offer'd himſelf, who ſtill adheres to the *Jewiſh* Diſpenſation, greatly inferior to His; and, (as far as it is depended upon for Juſtification,) oppoſite to, and inconſiſtent with, *Chriſt*'s grand Deſign of introducing another Method of bringing Sinners to Mercy and Happineſs.

Some of the *Greek Interpreters* underſtand this *Text* of *Chriſt* himſelf: whom They ſpeak of, as the *Chriſtian Altar*, upon which All our Sacrifices of Prayer and Praiſe are offer'd to GOD. But this Senſe of the word *Altar* ſeems to bear no relation to the deſign

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of this particular Paſſage. And indeed, if we will enter more nicely into the Exact meaning of the *Apoſtle's* peculiar Argument in this verſe; it muſt be own'd, (as it has been rightly obſerved by ſome learned Men,) that it is only an Argument to a particular Sort of Men; or rather an *Illuſtration* of what He is deſirous to convince Them of. He is plainly ſpeaking here, not of *Unbelieving Jews*, (for no one ever thought of their receiving Benefit from Chriſt;) but of ſuch as profeſs'd to believe in *Chriſt*, and to hope for *Benefit* from *Him*; and yet continued zealous for thoſe parts of the *Law* of *Moſes* which this *Author* had before prov'd to be of much leſs value than the *Goſpel*; and all the advantages accruing from *Them*, to be greatly out-done by the new Diſpenſation of Jeſus Chriſt. And, with regard to ſuch Perſons, the purport of his Words ſeems to be this —
“ As *Chriſt*, in his death upon the *Croſs*, an-
“ ſwers to the *Sacrifices*, on the day of *Ex-*
“ *piation:* ſo, if you ſtill adhere to the
“ *Law* relating to thoſe Sacrifices, [*Lev.* xvi.
“ 27.] You cannot have the Benefit you ex-
“ pect from *Chriſt*, who anſwers to *Them*.
“ For by that Law, none are allowed to par-
“ take of thoſe particular Sacrifices, ſo as to

" eat of them, and receive nouriſhment from " them: but the Sacrifices themſelves are " ordered to be carried out of the *Camp*, " and to be totally conſumed by Fire! And " conſequently, you cannot partake of that " *Sacrifice* offered by *Chriſt* upon the *Croſs*, " anſwering to thoſe *Jewiſh Sacrifices*, " whilſt you adhere to the Rules which for- " bid you to *eat*, or *partake*, of them." This partaking of the advantages of *Chriſt's* death, is expreſſed by *eating* of the Chriſtian *Altar*; as *They* amongſt the *Jews* who ate of any Sacrifices, ſo as to receive nouriſhment from them, were ſaid to *partake* (or *eat) of the Altar*. I. Cor. x. 18. And likewiſe, as believing and receiving the Doctrine of *Chriſt* as our ſpiritual nouriſhment, is it ſelf expreſs'd by *eating* his *Fleſh*, (as we ſhall ſee preſently) in the *ſixth* Chapter of St. *John's Goſpel*. Something like this muſt be the Meaning of this obſcure Text. Agreeably to which manner of arguing, the *Writer* of this *Epiſtle* goes on: and from Chriſt's being crucified *without* the Gate of *Jeruſalem*, takes an occaſion to urge Them to follow Him quite out of the *Camp*, which was round the *Tabernacle*; and totally to abandon the *Moſaic Diſpenſation*, as far as theſe

Ritual Laws are concern'd. This again, I ſay, is an inſtance of the ſame way of Diſcourſe; not properly a ſtrict Argument; but an *Illuſtration*, very allowable, from the Cuſtom of that Age, and the Principles of *Thoſe* whom this *Writer* had to do with; and not at all derogatory to the *Writer* himſelf, who never wiſhed it to conclude more, than He originally deſigned it to do.

There is alſo a long Diſcourſe of our Bleſſed Saviour's, in the *Sixth Chapter* of St. *John's* Goſpel, about *eating* His *Fleſh* and *drinking* His *Bloud*; which Many have laboured much to interpret concerning the *Lord's Supper:* eſpecially ſince the abſurd Doctrine of *Tranſubſtantiation*, and other Dark and Unintelligible Notions, have been brought into this *Subject*. But as there is no appearance that this *Paſſage* was underſtood, in the very firſt Days of the *Church*, to concern this *Rite*; ſo, whoever will ſeriouſly conſider the *Whole* of it, will preſently find that it could not relate to a *Duty*, which was not then inſtituted, nor ſo much as hinted at to his Diſciples; but was indeed only a very High *Figurative* Repreſentation to the *Jews* then about Him, of their Duty and Obligation to receive into their Hearts, and digeſt, his whole Doctrine, as the Food and Life of their Souls. !!! [illegible]

The difference of *Expreſſion* in the two Caſes, helps to ſhew this. In the Inſtitution of the *Lord's Supper*, our Saviour ſays, "The "*Bread* which you are to eat, in this *Rite*, "is My *Body*;" not, "My *Body*, or *Fleſh*, "is your *Bread*, or your *Food*;" The *Wine* "which you are to drink at my Table, is "My *Bloud*;" not, "My *Bloud* is your "*Wine*, or your *Drink*." And with regard to Both, He declares That they are to be *eaten* and *drunk*, as *Memorials*, or in *remembrance*, of Him. But in the diſcourſe in St *John*, He ſays not one word of eating his *Fleſh* or drinking his *Bloud*, in *remembrance* of Him, after He ſhould be taken from them; but is exhorting them to the *eating* his *Fleſh* and *drinking* his *Bloud*, at the very time of his ſpeaking to them. This therefore, cannot relate to the celebration of a *Memorial* of his ſufferings a long time afterwards; which could not be put in practice during his preſence with them: but to the *eating* his *Fleſh* and *drinking* his *Bloud*, in a Senſe conſiſtent with doing it, even at that time whilſt He was living and preſent,

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as well as after his death; and that can be no other, than receiving Him, by receiving his *Doctrine*, as the Food and Nouriſhment of their Souls.

Thus they have been underſtood by the *Beſt Interpreters:* and, what puts the Matter beyond all doubt, thus our *Bleſſed Lord*, at the End of that Diſcourſe plainly interprets them himſelf, *viz. v.* 63. Where, upon the groſs miſapprehenſions of his Followers, He does not expreſs Himſelf thus to them, "I mean, by theſe ſayings, which ſome of "you think ſo hard, your partaking of a "Religious Inſtitution, in memory of my "*Body* and *Bloud*, after my Death;" which He would unavoidably have done, had this been his Meaning. But, on the contrary, He explains himſelf thus —— "The Words which "I ſpeak unto you; the *Doctrines* I teach, "for which I ſhall ſuffer in the *Fleſh*, and "which I ſhall ſeal with my *Bloud: Theſe* "are the things I mean, which I have talked of, under the Notion of *Meat* and "*Drink*, to nouriſh you to Eternal Life. "*Theſe Words* are *Spirit*, and theſe are the "*Life* I have been ſpeaking of; and Theſe, "if you will receive them, ſhall be *Vital* "*Food* to you." A manner of Explication, which Our *Bleſſed Lord* could not, (I humbly preſume) have made uſe of; had He ever deſigned this Diſcourſe to be underſtood of his future Inſtitution of the *Lord's Supper.* For, upon this Suppoſition, He either would have pointed out this to his Hearers; or, at leaſt, would not have explained himſelf by Words which carry along with them *Ideas*, very remote from it, and indeed inconſiſtent with it.

This *Paſſage* therefore, of St *John*'s *Goſpel*, I purpoſely omit, as not relating to the preſent Subject.

After having thus ſhewn, from expreſs Words of the *New Teſtament*, what is neceſſary towards a due Performance of this Religious Duty; and conſequently, what is not ſo; We may the better proceed to ſome other *Obſervations* upon the ſame Subject. The *Eſſence* of this Duty, We ſee, conſiſts in the *Remembrance* of *Chriſt*. The believing in Him, and profeſſing Our ſelves his Diſciples and Followers, is not only neceſſary, in the Nature of the Thing, towards this *Remembrance*; but this *Remembrance*, by partaking of *Bread* and *Wine* as Memorials of his *Body* and *Bloud*, is itſelf a profeſſed *Communion* or *Fellowſhip* with *Him*, as our Head: And the doing this, in a Body or Society, is a profeſſed *Communion* or *Fellowſhip* with All other Members of the ſame *Body*, or *Society*, under Chriſt. *Faith* in Chriſt, therefore, as ſent into the World by GOD, is the Ground of this *Remembrance.* Profeſſing ourſelves to belong to Him, in a *Religious* Senſe, (as *Members* to the Head in a *natural* Senſe,) is implied in it. And profeſſing ourſelves to have a Relation to all other *Chriſtians*, (as Members in the Natural Body have to one another,) and to have that mutual real Concern and Affection which reſults from ſuch a Relation amongſt *Diſciples* to the ſame *Maſter*, is likewiſe implied in it; according to St *Paul's* reaſoning. From hence the following *Propoſition* will ariſe.

XVII. It is an Employment very proper, and very agreeable to this *Inſtitution*, to revive in our Minds, upon this occaſion, the Force of all thoſe Arguments upon which We believe in *Chriſt*; to own ourſelves

His Diſciples; to confeſs, and heartily condemn, all our Deviations from *His Laws*, and Precepts; to acknowledge before God our Obligations to live as *His* Diſciples, who expect to be happy upon *his* Terms only; to expreſs our ſincere Thankfulneſs for his Doctrine, Example, Life, and Death; to profeſs our Dependence upon *Him*, as our only *Head*; and laſtly, to revive and enlarge our affectionate Union and Sympathy with all other Members of the ſame Body throughout the World.

A ſerious Chriſtian cannot better employ his Time, upon this occaſion, than in reviving in his own mind the proper thoughts upon theſe *Subjects*, in ſuch manner, as to have the beſt Effect upon Himſelf, in the whole Conduct of his Life. For I muſt obſerve that, though the performance of this *one Duty* in a manner not *unworthy* of it, or *unſuitable* to it, be the *Great Point* to be neceſſarily regarded, at the very time of our attendance upon this *Holy Inſtitution*; Yet, the nature of the Thing itſelf, conſider'd in all it's Circumſtances, directs the Mind of a Chriſtian to many Thoughts; which, though not abſolutely Neceſſary to the Performance of the Duty, are of the greateſt Importance to Himſelf: and may thus prove, by it's own Tendency and good effect upon a Moral Agent, not only an Act of Obedience to his Lord's Command; but a *Mean* leading to his own greater Increaſe in all that is Worthy of a Man, and a *Chriſtian.*

Our *Faith* in *Chriſt* cannot be improved, but either by *God's* giving Us *New Evidences* of the Truth of his Pretenſions; (which We cannot expect;) or, by our own ſerious Review and repeated Conſideration of all the *Old* Ones: and this *Review* cannot be more properly taken, than when We profeſs Ourſelves, by a ſolemn Act of his appointment, to be His Diſciples, or *Believers* in Him. Our *Thankfulneſs* cannot be heightened, but by the reviving in our Minds the Memory of the Benefits We have received; which are the only Grounds of *Thankſgiving:* And We are very properly led to *theſe*, when We are celebrating the great Inſtance of God's love to mankind, in his Son *Jeſus Chriſt*. Our *Charity* to all *Others* can never be more effectually improved, or inflamed, than when We take our Obligations to It from the Love of God to Ourſelves, ſhewn forth in the *Commemoration* of the *Death* of *Chriſt*; and from our being all United in one *Body*, under Him our *Head*.

Theſe I mention, as very proper Employments of our ſerious Thoughts, during the time of the *Whole* Attendance upon this *Rite*: but not as Subjects ſo peculiar to the *Lord's Supper*, as to be *abſolutely neceſſary* to be enlarged upon, every time We partake of it. The *Cuſtom* of our *Church* often gives us leiſure to employ our private Thoughts; and theſe are Points worthy of them. But the *Eſſence* of this *Duty*, or what conſtitutes the *Nature* of it, is comprehended within the bounds of our partaking of the *Bread* and *Wine*; and conſiſts in our doing it, as *Chriſtians*, in *remembrance* of Chriſt and his Love: which cannot be done without *Faith* in Him, and *Thankfulneſs* to God.

Before I proceed, I think this the moſt proper place to apply the Whole of what I have now laid down concerning the *Nature* and *End* of the *Lord's Supper*, more particularly to our *Publick Office* of The *Communion*; in order to adapt it to the Uſe of ſuch as attend upon this Religious *Rite* in our Churches.

It may truly be ſaid in *general*, That the Expreſſions of *Faith*, *Repentance*, *Thankfulneſs*, and *Charity*, ſcattered through this *Office*, are ſo many, and ſo full; that no Chriſtian can doubt of their being completely ſufficient for all the purpoſes of his attendance upon the Lord's Supper; ſhould there be no opportunity of his adding any, more private, to them. I ſhall therefore now, enter more particularly into the ſeveral *Parts*, and *Prayers*, that compoſe It; in order both to interpret ſuch *Paſſages* (relating to this *Inſtitution*) as may ſtand in need of *Interpretation*; and to lead all Perſons concerned to make uſe of It, in the moſt proper and *Chriſtian* manner.

The *Communion-Office* (I mean that Part of it in which *Communicants* only are concerned) begins with *Sentences*, relating chiefly to the Duty of Beneficence to all Men, by our *Alms* and Charitable Contributions. It proceeds to the Charity and Aſſiſtance of our United *Prayers*, for the good and happineſs of the Whole Body of Chriſtians.

After this follows An *Exhortation*, particularly relating to the *partaking* of the *Lord's Supper.* In this the *Miniſter* who officiates earneſtly recommends to Thoſe who are then preſent, the *Conſideration* of the *Nature* and *End* of what They are going to perform, in theſe words. "Ye that "mind to come to the Holy Communion "of the Body and Bloud of our Saviour "Chriſt;" [*that is,* You, that now remain in the *Church*, with a deſign of partaking of that *Bread* and *Wine*, which are appointed to be *Memorials* of the *Body* and *Bloud* of *Chriſt*;] "muſt conſider how St *Paul* ex"horteth all men diligently to try and ex"amine Themſelves before They preſume "to eat of that *Bread* and drink of that "*Cup.*" [*that is*, You muſt conſider that St *Paul* exhorts *Chriſtians* to *examine*, and *approve* themſelves to their own Conſciences, ſo ſincerely and effectually, as to aſſure Themſelves that They come to this *Holy Rite* with Diſpoſitions agreeable to the Nature and End of It's *Inſtitution.*] "For as "the Benefit is great, if with a true penitent "Heart and lively Faith We receive that "Holy Sacrament; for then We ſpiritually "eat the fleſh of Chriſt and drink his Bloud; "then We dwell in Chriſt, and Chriſt in "Us; We are One with Chriſt, and Chriſt "with Us: ſo, is the danger great if We "receive the ſame *unworthily.*" [*That is,* The Reaſon why We ſhould *examine* Ourſelves to this purpoſe, is, that We may aſſure Ourſelves, We partake of this *Rite* in ſuch a manner, as that it may be to Our Advantage, and not to our hurt. For, on the one hand, if We come to it with ſuch Diſpoſitions of mind as become *Chriſtians,* and are agreeable to this *Inſtitution*; particularly, with a due Senſe of our paſt Sins, and a Reſolution of behaving ourſelves as *Chriſt's Diſciples*; and with a true *Faith* (or *Belief*) in Him, as ſent into the World by God, without which We cannot *remember* Him at his *Table* as our Lord and Maſter; We ſhall then, with theſe

Diſpoſitions of mind come to good purpoſe. By our *Faith*, and ſincere accepting Him as our Maſter, we ſhall come up to the full meaning of that Expreſſion in the *Goſpel*, in which his Followers were called upon to *eat his Fleſh and drink his Bloud*; in a Spiritual or Religious Senſe embracing his Doctrine, as the *Food* and *Life* of our Souls. We ſhall then be ſo acceptable to *Chriſt*, that We may be ſaid (by a ſtrong Figure of Speech) to *dwell* in *Him*, and *He* in *Us*; to be *One* with *Chriſt*, and *Chriſt* with *Us*; *that is*, that *Chriſt* and *We*, to all the Intents and purpoſes of True Religion, ſhall be in perfect Friendſhip and Union together: *We* partaking of the good Spirit of his *Goſpel*; and *He* receiving Us, and doing all good Offices to Us, as his true Diſciples and Followers. On the other hand,] " The danger " is great, if We receive the ſame Unworthily. For then," (as the *Exhortation* " goes on) We are guilty of the Body and " Bloud of Chriſt our Saviour; We eat and " drink our own Damnation, not conſidering the Lord's Body; We kindle God's " wrath againſt Us; We provoke Him to " plague Us with divers Diſeaſes, and ſundry kinds of Death." [The whole Expreſſion

ſion of this is taken from St *Paul*'s Denunciation againſt the *Corinthian Chriſtians*: and muſt be interpreted by It, (as I have already fully explained it, *p.* 49.) in this manner. "For, if We partake of the Lord's Supper *unworthily*; or with *Diſpoſitions* contrary to the Nature of it, and in a manner *Unworthy* of it, or *unſuitable* and contradictory to the End of it; We then ſhall come under the Cenſure of St *Paul*: We ſhall eat and drink our own *Condemnation*, or Judgment againſt our ſelves, *viz*: whilſt We *eat*, as at a Common Table, not conſidering that this *Bread* is the *Memorial* of the Lord's *Body*, and therefore to be differenced from *Bread* taken at a *Common Meal*; and ſhall, by a Behavior ſo *unworthy* of this *Inſtitution*, diſpleaſe Almighty God, and provoke his Anger, as the *Corinthian Chriſtians* did."] Upon theſe accounts, The *Exhortation* goes on to engage the Perſons preſent, *Now* to judge Themſelves, ſo, as to repent of all their Sins; to come to the *Lord*'s *table* with a ſtedfaſt *Faith* in *Chriſt*, now to be remembered; and to revive in their hearts the real Sentiments of *perfect Charity* towards all men; and the heartieſt thankfullneſs to God: Aſſuring them that, with this Temper,

per, and theſe Diſpoſitions of Mind, They will be *Meet Partakers*, (that is, will partake *Worthily*) of theſe *Holy Myſteries*.

[The *Bread* and *Wine*, to be eaten and drunk, in a Religious remembrance of Chriſt, are here called *Myſteries:* not in the Common Senſe of the word *Myſtery*, as it has been underſtood to ſignify either a Thing *incomprehenſible* to our Underſtandings, or a Matter ſtill hidden from Us. For We cannot be ſaid to be *Meet Partakers* of a *Myſtery*, in either of theſe ſenſes of the word: Nor would the *plural Number* have been uſed, as if in either of theſe ſenſes there were more *Myſteries* than One in this Affair. But the *Bread* and *Wine* are called *Myſteries* here, either becauſe They *Myſtically*, (that is, *Covertly*, or *Figuratively*,) repreſent to Us the *Body* and *Bloud* of Chriſt; Two Things very different from this *Bread* and *Wine*, which are the *Memorials* of them: Or, as this Repreſentation is made in a Religious *Rite* peculiar to the *Chriſtian* Worſhip; agreeably to that Senſe of the word *Myſteries*, in which the *Religious Rites* in honour of any particular *Deity* amongſt the Heathens, were ſo called; *viz.* private or peculiar *Ceremonies*, in which Some particular Perſons only bore a part, who had been duly *initiated* into that Worſhip They belonged to.]

After this *Exhortation*, the *People* are ſolemnly called upon to make a general Confeſſion of their Sins. And this is followed by a very Expreſſive Prayer of the *Miniſter officiating*; formed upon the ſuppoſition of *hearty Repentance*, and *true Faith* in the *Communicants*; and petitioning for their *Pardon*, their Increaſe in all Goodneſs, and their Everlaſting Happineſs. A few plain *Texts* of the *New Teſtament* are then read, relating to the *Love* of *GOD*, and his merciful Diſpenſation towards Us, through his Son *Jeſus Chriſt:* very properly preparing the Way to the Hymn of *Praiſe* and *Thankſgiving* which follows them. In all theſe Every Perſon preſent ought to think Himſelf concerned; and to attend to them with the Seriouſneſs of a truly *Chriſtian* Mind.

A ſhort *Prayer* is then put up; in which All in the *Congregation* firſt acknowledge themſelves unworthy of *GOD's* favour, and profeſs their Dependence upon his great Mercy for their Acceptance: and then add this Petition; "*Grant Us therefore, Gracious* "*Lord, ſo to eat the Fleſh of thy dear Son* "*Jeſus Chriſt, and to drink his Bloud, that* "*our*

" *our ſinful Bodies may be made clean by his*
" *Body, and our Souls waſhed through his*
" *moſt precious Bloud; and that We may*
" *evermore dwell in Him, and He in Us.*"
This is all expreſſed in the *figurative* manner: but the Meaning of it, in plain words, is this,—" Grant that We, though *Unworthy*,
" in our ſelves, of thy favorable accept-
" ance, may eat this *Bread* and drink this
" *Wine*, which are now to be taken in re-
" membrance of the *Fleſh* [or rather * *Bo-*
" *dy*] and *Bloud* of *Chriſt* ſo *worthily*; in
" a manner ſo *ſuitable* to the End and Na-
" ture of the *Inſtitution*; that We may be
" acceptable to Thee in it; and that our Re-
" ligious Attendance upon this *Rite*, as *Chri-*
" *ſtians* ſincerely believing the *Goſpel*, may
" prove one *Mean* of our anſwering the
" great End of our Bleſſed Lord's living and
" dying for our Benefit; the being *purified*
" *both in Soul and Body*; and may help to
" lead Us to a State of *Holineſs*, by which
" alone We can hope to be in Union and
" Friendſhip with *Chriſt.*"

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* This is our Lord's own word, appropriated by Him to this Rite: and carries with it an *Idea* ſomething different from that of the word *Fleſh*. In the following part of this very Sentence, the word *Body* is reſtored: and ought indeed to be always preſerved.

Our Bodies are *made clean* by *Chriſt's* Body, and *our* Souls waſhed through *his* moſt precious Bloud, by our being influenced by his *Doctrine*, (ſeal'd with his Death) to obey all God's Laws. And our eating and drinking in *remembrance* of His *Body* and *Bloud*, tend to procure Us this *Cleanneſs* and *Waſhing*, (*i. e.* all that is meant by theſe *figurative* words,) by being done in *remembrance* of that *Maſter*, whoſe *Religion* was deſigned, in the whole Tenor of it, to engage Us to *cleanſe Our ſelves from all Filthineſs of the Fleſh and Spirit*, by *perfecting Holineſs in the fear of God.* II. *Cor.* vii. 1. This *Rite*, duly performed, is the Profeſſion of our own Relation to *Chriſt*, and obligation to obey all his Laws; and is one Mean of leading Us to that Univerſal Obedience. They who embrace an obſcure Notion of receiving any other ſort of *Cleanſing* and *Waſhing*, from this *Holy Rite*, ſeem to me to delude themſelves; and to expect from it what our *Bleſſed Lord* never annexed to it.

The *Prayer*, called the Prayer of *Conſecration*, follows next. And this is ſo framed, that the whole *Congregation* is ſuppoſed to join in the *One* only Petition in it, which is manifeſtly formed upon the Original Deſign of this Holy *Inſtitution*; and very properly placed here, juſt before the acts of receiving the *Bread* and *Wine*. In this, All the *Communicants* are taught to ſay, " *Hear Us, O* " *Merciful Father*, We *moſt humbly beſeech* " *Thee, and grant that* We, *receiving theſe* " *thy Creatures of Bread and Wine, according* " *to thy ~~Son,~~ our Saviour Jeſus Chriſt's* " *Holy Inſtitution, in remembrance of his* " *Death and Paſſion, may be partakers of* " *his moſt bleſſed Body and Bloud.*" In which is plainly implied this *Doctrine*, That to eat *this* Bread and drink *this* Wine, as becomes Chriſtians, in a Religious Remembrance of *Chriſt's* Death, is truly and ſufficiently to anſwer the *End* of the *Inſtitution:* and alſo that it may, therefore be made a Juſt Ground of Praying to God, as We do here; *viz.* That, thus partaking of them, in obedience to our Maſter, (not as of *Bread* and *Wine* for the Common purpoſes of Life, but as now deſigned for the *Remembrance* of our Lord's *Body* and *Bloud,)* We may, by the ſincere performance of *This* part of our Chriſtian Duty, be led to the practice of that Univerſal Righteouſneſs to which *Chriſtianity* ſtrictly obliges Us; and by theſe means be prepared and qualified to *Partake* of all the *Benefits* of *Chriſt's Body* broken, and *Bloud* ſhed, now to be *Remembered* by Us.

If there be any time between this *Prayer*, and your own receiving the *Bread* and *Wine*; nothing can be more agreeable to the Nature and End of this *Rite*, than to employ it in ſome ſuch Thoughts as theſe: "I have
"now examined my own heart, and can ſin-
"cerely ſay that I come to the *Lord's Sup-*
"*per* with a ſerious Deſign of remembring
"*Jeſus Chriſt's* Death, as his Diſciple, truly
"believing Him to have been ſent into the
"World by God; renouncing Every Thing
"condemned in his Goſpel; expecting Par-
"don and Favor from God, upon the Terms
"of his Goſpel only; thankful for All the
"Mercies of God, particularly for his Love
"in redeeming Us by his Son from all Ini-
"quity: and knowing Myſelf in perfect
"Charity with All Men, and full of Uni-
"verſal Goodwill towards them. And there-
"fore, I ought not to doubt of being ac-
"cepted by God, in this ſincere Deſign of
"thus remembring the Death of his Son,
"in the way appointed by himſelf."

At the time of your own partaking of the *Bread* and *Wine*, the great Point is the Attendance of the Mind upon that *Remembrance* of *Chriſt*, which diſtinguiſhes the Eating *this* Bread, and Drinking *this* Wine, from Common Eating and Drinking. Now, in our *Communion-Office*, the *Miniſter* who officiates, when He comes to this part of the Service, ~~in~~ which you are to receive the *Bread* and *Wine*~~,~~ firſt offers up a Prayer that the *Body of our Lord* Jeſus Chriſt, *which was given for* You, *may preſerve* your *Body and Soul unto Everlaſting Life:* that is, that the *Real Body* of *Chriſt*, long ago offer'd up upon the Croſs; or, that the Sufferings of Chriſt, undertaken, ſubmitted to, and deſigned, for the promoting your Eternal happineſs, may effectually anſwer that good purpoſe; and move and influence You ſo, in the virtuous Conduct of your whole Lives in this World, agreeably to what He indiſpenſably requires, that You may obtain his promiſe of Everlaſting life in the World to come. And after this, at the inſtant of delivering the *Bread*, He puts you in mind of your Duty to *eat* this *Bread* in *Remembrance* of Chriſt's *Death*. And ſo, after the ſame prayer concerning the Bloud of Chriſt, He delivers the *Cup* to you, and at the ſame time exhorts You to *drink* of it in *Remembrance* of his *Bloud.* This ſecures You from All ſuch Deviation of Thought, or Improper Behavior, as can affect the *Eſſence* of this *Religious* Action; and, directing You to the *Remembrance* of what was deſigned to be now religiouſly *remember'd*, makes it impracticable for You, if You are truly ſerious and in earneſt, to *eat* or *drink* UNWORTHILY. To *theſe Words* therefore, attend with an undiſturbed and ſincere application of Mind; and You will unavoidably make it your own Act, and ſay within Yourſelf; " I eat this *Bread* for that purpoſe " only for which it is deſigned; In a reli- " gious *remembrance* of Chriſt's Body bro- " ken; and of that *Death* of His, which by " this action Chriſtians are required to " ſhew forth, till his coming again:" And, at the taking the *Cup*, " I drink this *Wine*, " in a ſerious and thankful remembrance of " *Chriſt's Bloud; which was ſhed for* Me, " *and for Many, for the Remiſſion of Sins:* " that Bloud which He freely ſhed, as a *Seal* " to the *New Covenant*; in which He promi- " ſes, in the Name of GOD, Forgiveneſs " and Favor upon our Actual Amendment, " and ſincere obedience to his Laws."

This is that perſonal *Appropriation* of the *Bread* and *Wine* to the Serious and Religious *Remembrance* of the *Body* and *Bloud* of *Chriſt*, which alone can make this *Rite* of any Benefit to a Believer, by making it acceptable to God. It is, if I may uſe the word, ~~a ſort~~ of *Conſecration* of them, which is the Duty of ~~Every~~ *Communicant* himſelf; and without which all other *Conſecrations* that have gone before, will do *Him* No ſervice at all. It is *He alone*, who muſt, by his own inward thought, and application of his Mind to the *Remembrance* of *Chriſt*, make *this* Bread and *this* Wine, different to Himſelf from *Bread* and *Wine* taken at a Common Meal. Here therefore, lies your Great Concern, at this time: nor can there be any failure in this, if your Belief in Chriſt be ſincere, and your attention fix'd to what You are doing. And be aſſured that, having thus partaken of this *Bread* and *Wine*, with a ſerious *remembrance* of Chriſt's Death, and as his Diſciple, You have partaken of the *Lord's Supper*, agreeably to the *Deſign* of the *Inſtitution*; and cannot therefore, be in the Number of *Thoſe* who may juſtly be ſaid to *eat* or *drink* UNWORTHILY, not *diſcerning* the Lord's *Body* and *Bloud*; or have the leaſt *Cauſe* to fear Any of thoſe *Threatnings* of St *Paul*, which belong only to *Such* as do ſo.

I ſay not this either to ſhorten, or, to ſlacken, in the leaſt degree, that Rational and Chriſtian *Devotion*, which You may think more beneficial to You at *this* time, than at any Other. But I think it my Duty to guard againſt the beginnings of Any ſuch Notions, as muſt fill your own Mind with Unneceſſary Horror; and repreſent GOD to You, as requiring an *Act* of *Religion*, which You either cannot perform at all; or not without ſuch Difficulty, as leaves you no Aſſurance of its being acceptable to Him; and conſequently, muſt overturn the good End propoſed by *Chriſt* in the *Inſtitution* itſelf.

After you have *thus* received the *Bread* and *Wine*; if You have time, whilſt other Perſons are communicating, Some ſuch *Words* as theſe following will be proper Expreſſions of Such *Thoughts* as this *Holy Rite* naturally leads Us to.

“ I have now, O God, in obedience to
“ the Will of thy Son *Jeſus Chriſt*, par-
“ taken of *Bread* and *Wine*, in that manner
“ in which *Chriſtians* are required religiouſly

" to commemorate his *Death* and *Paſſion.* " By this Solemn Act of my own, in this " Aſſembly, and in the Company of my *Fel-* " *low-Chriſtians*, I have voluntarily profeſs'd " Myſelf His Diſciple: And by This I have " acknowledged my ſtrict Obligation to per- " form thy Whole Will made known to Us " by Him. I am truly ſenſible of thy Love to " Mankind, in ſending thy Son into the " World, to enliven and ſtrengthen, by his " excellent Doctrine, and by his Holy Ex- " ample, our Sincere Endeavors to know " and practice thy Commandments. I offer " up my ſincereſt thanks for All that He " did and ſuffer'd for Us; and praiſe Thee " for all the Benefits deſigned and promiſed " to Us, from his Life, his Death, and his " Reſurrection from the Dead, by which He " was truly demonſtrated to be Thy Son. " I am ſenſible, I have not lived as becomes " the *Diſciple* of *ſuch* a Maſter. And I " have learned, from the Holineſs of thy Na- " ture, and thy Son's expreſs Declarations " in his Goſpel, not to expect either Pardon " through Him, or any Benefit from Him, " but upon the *Terms* propoſed in his Goſ- " pel; the utter forſaking all Sin and Im- " morality, and the actual Amendment and

" Reformation of what is truly blame-worthy in my Temper, or my Behavior. I can expect no favor as *his Diſciple*, but upon *his* Conditions: and Theſe I will every day more and more endeavor to come up to. I have here profeſs'd my Communion with *Chriſt*, as *Head* of thy *Church*; and with Every *Chriſtian* throughout the World, as a *Joint-Member* of the ſame *Body* of which he is the *Head:* and I now pray to Thee for the true happineſs of them All. Accept this ſincere profeſſion of my *Faith* in *Thee*, the Only True God; and in *Jeſus Chriſt* whom Thou haſt ſent. Receive my Praiſes and Thankſgivings; my Prayers for Myſelf, and Interceſſions for the whole World. Let this Attendance, which proceeds from my deſire of fulfilling thy whole Will, be acceptable to Thee: and let the Conſideration of thy Mercy, propoſed to the World by *Jeſus Chriſt*, move me to ſo conſtant and uniform an obedience, as may entitle Me to all the Benefits promiſed to his ſincere Followers, by *Him* whoſe Death I have now commemorated. In *his Name*, and as *his* Diſciple, I implore thy Pardon; and entreat thy Favor. Lead me, O Lord,

“ by the guidance of thy good Providence,
“ far from the paths of Sin, into ſuch a
“ State as may beſt ſecure and improve my
“ Virtue. Direct and aſſiſt me, in all my
“ Endeavors, by all ſuch Methods as are
“ proper to move and aſſiſt thy Free and
“ Reaſonable Creatures: and ſo, at length
“ conduct me ſafe through a World of Trials
“ and Temptations, to the Poſſeſſion of
“ that extraordinary Happineſs, which Thou
“ haſt prepared for Thoſe who truly love
“ Thee, and ſincerely obey Thee, through
“ thy Son *Jeſus Chriſt*, our bleſſed Lord
“ and Saviour *.”

When all Perſons preſent have received the *Bread* and *Wine*; They are again to join in the *Publick Office*: In which, after the *Lord's Prayer*, the Congregation prays to *Almighty God* thus —— “ *We entirely deſire*
“ *thy Fatherly Goodneſs mercifully to accept*
“ *this our* Sacrifice *of Praiſe and Thankſgiv-*
“ *ing; moſt humbly beſeeching Thee to grant*
“ *that, by the Merits and Death of thy Son*
“ Jeſus Chriſt, *and through Faith in his*
“ *Bloud,*

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* If there be any more Time before All have communicated, it may be uſefully employed in conſidering the Original Inſtitution, Deſign, and Advantages, of this *Religious Rite*, as they are plainly ſet forth in ſeveral parts of this Book.

" *Bloud, We and all thy whole Church may* " *obtain remiſſion of our Sins, and all other* " *Benefits of his Paſſion. ——We preſent un-* " *to Thee Ourſelves —— to be a reaſonable,* " *holy, and lively Sacrifice unto Thee; hum-* " *bly beſeeching Thee that All We who are* " *Partakers of this Holy Communion may be* " *fulfilled with thy Grace and heavenly Bene-* " *diction.*"

The *Sacrifices* which alone are here mentioned, are The *Sacrifice* of *Praiſe* and *Thankſgiving*; and the *Sacrifice* of Ourſelves, as offered and devoted to the Service of *God*, in a Life of Holineſs becoming *Chriſtians*, now Solemnly profeſſing Themſelves ſuch: *Both* of theſe called *Sacrifices* in a figurative Senſe; and both offered by the *Whole Congregation*. The *Two Petitions* here made, are very proper after this Solemnity. The *One* is, Not only that *We*, who have now partaken of it, but that the *Whole Body* of Thoſe who profeſs Themſelves *Chriſtians*, may, by the Love of God ſhewn forth to the World in *Chriſt Jeſus*, and through *Him*, be accepted in their ſincere and conſtant Endeavors to do his Will, notwithſtanding their Imperfections; in ſuch a manner as to obtain forgiveneſs of all their paſt and forſaken Sins, and all *other Benefits* which the *Death* and Sufferings of *Chriſt* lead his Followers to, or procure for Them. The *other* Petition is, That All We, who have, in obedience to our Lord's Command, now partaken of *his Supper*, in a Religious *remembrance* of Him, may be acceptable to God, ſo as to be filled with his *Favor*; and to be guided, aſſiſted, and *bleſſed* by Him, in our *Chriſtian* Courſe through this World to a Better.

Theſe things are not ſpoken of, as ſealed to Us, or procured for Us, by this ſingle Action of partaking *worthily* of The *Lord's Supper*: but it is here properly made the Prayer of every *Chriſtian*, that He may, in *other* parts of his Conduct, as well as *this*, be a *Chriſtian* indeed; and ſo be entitled to the Bleſſing and Mercy of God, in their full Extent, through *Jeſus Chriſt*. If We hope for remiſſion of our Sins, through *Chriſt*; it muſt be upon *his* Terms only: and therefore, We ought to expreſs (as we do in the *former* of theſe petitions) our earneſt deſire that Nothing may, on our part, hinder our receiving ſo great a good: a *Good*, not to be attained by doing *one* part of our *Lord's* Will, but the *Whole*. So likewiſe, the *latter* of theſe *petitions* does not ſuppoſe that the very *partaking* of this *Holy Communion* has already filled Us with *Grace and* God's *heavenly Benediction:* but is framed to expreſs the deſire of a Chriſtian mind, that *We*, who have done *This* part of our Duty, may be ſtill farther favored, directed, aſſiſted, and bleſſed, in the performance of all our Duty, and in the obtaining the Happineſs promiſed, not to the performance of *this* part of his Will alone, but, to the Regular and Honeſt performance of the *Whole.* And theſe Points ought to be kept diſtinct: that the Senſe of what is neceſſary to Salvation, may be preſerved, in it's full force, upon the minds of Chriſtians.

There is *Another* Form of *Thankſgiving*, and *Prayer*, allowed to be uſed, upon this occaſion; but very ſeldom, I think, read. In this, We are taught to ſay,---" *Almighty and* " *Everliving God, We moſt heartily thank Thee* " *for that Thou doſt vouchſafe to feed Us,* " *who have duly received theſe Holy Myſ*- " *teries, with the Spiritual Food of the moſt* " *precious Body and Bloud of thy Son our Sa*- " *viour* Jeſus Chriſt; *and doſt aſſure Us* " *thereby of thy Favor and Goodneſs towards* " *Us; and that We are very Members in*-

" *corporate in the* Myſtical Body *of thy* " *Son, which is the Bleſſed Company of all* " *faithfull people; and are alſo Heirs,* " *through hope, of thy Everlaſting Kingdom,* " *by the merits of the moſt precious death* " *and paſſion of thy dear Son.*" —— After " which, We beg of God *ſo to aſſiſt Us,* " with his Grace, *that we may continue* in " that *holy Fellowſhip, and do all ſuch good* " *Works as He has prepared for Us to walk* " *in.*" &c. The *Holy Myſteries* here ſpoken of, are the *Bread* and *Wine,* which are *Memorials* of ſomething not preſent, *viz:* of the *Body* and *Bloud* of Chriſt. They who have *duly* received theſe, have done it, as *Chriſt's Diſciples,* ſincerely believing in Him. And they are ſaid to be admitted to *feed* upon the *Body* and *Bloud* of Chriſt; not by eating the *Natural* Body, and drinking the *Natural* Bloud of *Chriſt*; (which it is horrible even to mention;) but, in a figurative Senſe, by eating this *Bread,* and drinking this *Wine,* in ſolemn *Remembrance* of his *Body* broken and *Bloud* ſhed for Mankind. Thus, by a ſtrong Figure of Speech, They may be ſaid to feed upon the *Body* and *Bloud* of *Chriſt,* as They perform theſe *Actions,* believing and receiving *Chriſt,* and his Doctrine:

and God may be ſaid to propoſe to Them his *Bleſſed Son* to be acknowledged as their Maſter, and *his Doctrine* to be digeſted into their Spiritual nouriſhment, by calling Them to a *Profeſſion* of their *Faith*, in their Attendance upon this Inſtitution. Every thing may be called *Food*, in a Spiritual ſenſe, which tends to the improvement of the *Soul* in what is truly good; as *Bodily Food* does to the health of the *Body*. And therefore, As *Bread* and *Wine*, taken at an ordinary Meal, are the *Food* of our *Bodies*; ſo *this Bread* and *Wine*, taken in a ſerious and Religious *Remembrance* of Chriſt, as our Maſter, may, (in a *figurative*, Spiritual, or Religious ſenſe,) be ſtiled the *Food* of our *Souls*, or the Nouriſhment of *Us* conſidered as *Chriſtians:* as the Receiving them *duly* implies in it our believing and receiving the Whole *Doctrine* of Chriſt, which is the *Food* of the Chriſtian Life; and leads our Thoughts to All ſuch Obligations and Engagements on our part, and all ſuch promiſes on God's part, as are moſt uſefull and ſufficient for our Improvement in All that is worthy of a Chriſtian.

And Almighty God, on his part, requiring and accepting our due performance of this part of our *Duty*, does by this aſſure *Us*, who come to profeſs our ſelves the *Diſciples* of Chriſt, that We are in his Favor. Or, in other words, The *Lord's Supper*, being inſtituted as the *Memorial* of his *Goodneſs* towards Us in *Chriſt Jeſus*, may juſtly be looked upon, as a Token and Pledge to aſſure Us of what it calls to our Remembrance, *viz.* that God is ready to pardon and bleſs Us, upon the Terms propoſed by his Son: and conſequently, that We are received by Him as the *Diſciples* of Chriſt, *Members* of his *Body* the *Church*, and *Heirs* of his Heavenly *Kingdom*; in a word, as Perſons entitled to all the Happineſſes promiſed to *Chriſtians*, if We be not wanting to Ourſelves in *Other* parts of our Duty. And that We may not fall ſhort of ſo great Mercies, We are taught, in the *Prayer* annex'd to this *Thankſgiving*, to ask *God's* aſſiſtance towards our performance of what is ſtill on our part neceſſary, in the conduct of our Lives, *after* our having *duly partaken* of the Holy *Communion.* Neither here, is this *Grace* of *GOD* ſuppoſed to be a certain and immediate effect of our receiving this *Sacrament* WORTHILY; but is plainly left (as it ought to be) as the *Subject* of a *Chriſtian's Prayer*, wholly diſtinct from the Duty of communicating.

This, I think, is the only Explication of theſe *Figurative* Expreſſions, agreeable to the *primary Deſign* of this *Rite*. If Any, not content with *this*, ſeek for *Another*; They muſt not ſeek for it, as far as I can judge, in the *Original Inſtitution*.

I have thus endeavored to explain Every *Paſſage* in the *Communion-Office*, which ſeemed at all to want Explication; in order to make the Whole more uſeful to Thoſe who attend, in our Churches, upon the Lord's *Supper*, with a ſincere Deſign of partaking of It according to the Inſtitution of *Chriſt* himſelf; and of forming all their *Thoughts* and Behavior, during the whole time of their Attendance, agreeably to the True Original Deſign of it.

XVIII. Whether any *Privileges*, or *Benefits*, are annex'd to the Partaking *Worthily* of the *Lord's Supper*; and what they are that are annex'd to it; can appear only from the *Words* of the *New Teſtament* itſelf; or from the real *Nature* and *End* of this *Inſtitution*, and what is neceſſarily included in it.

I. As to the *Words* of the *New Teſtament*; We muſt ſeriouſly conſider all the Texts in it, relating to this Subject; in order to judge whether it has pleaſed God to annex, in *expreſs words*, any *Promiſes* to this Duty (peculiarly) of *partaking* of the *Lord's Supper*: or to declare, *in expreſs words*, any *Privileges* to belong to *Chriſtians*, for the ſake, or by means, of their Attendance upon it.

And here, before I proceed to make any Remark upon the *Paſſages* which I have already produced and explained, I think it juſt to mention *One*, in regard to the judgment of Some *Good Interpreters*, who think it relates to the Subject We are now upon; tho' in my own opinion, They have not the leaſt foundation for thinking ſo. I mean That in St. *Paul*'s firſt Epiſtle to the Cor. *ch.* xii, *ver.* 13. *For by one ſpirit are We* [or, *We have been*] *all baptized into one Body*; *whether we be Jews or Gentiles, whether we be* *bond or free; and have been all made to drink into one ſpirit.* Theſe laſt words have been interpreted by *Some* *, to relate to *drinking* the *Bloud* of *Chriſt* in the *Lord's Supper*; and by that *Bloud*, commemorated in that religious *Rite*, being made "to have all one "life or Spirit; as the *ſame Bloud*, diffuſed "thro' the whole natural *Body*, communi-"cates the ſame life and Spirit to all the "Members." And by *Others*, the ſame words have been made to ſignify the participation of the moral *fruits*, or *Graces*, of God's holy Spirit, by means of receiving the *Cup* in the Lord's *Supper*. Now, in order to judge of theſe *Interpretations*, and to find out the true meaning of this *Text*, We ought to conſider both the Words and Phraſes made uſe of; and the main deſign of the *Writer* in the whole paſſage to which it belongs.

1. The *Words* themſelves are ſuch, as St *Paul* can hardly be ſuppoſed to make uſe of, concerning the *Lord's Supper*. The partaking of this *Rite* was never by *Him*, nor by any other Writer, in the *New Teſtament*, (as far as I can recollect,) repreſented by that *one* particular part of it, which conſiſts in *drinking*

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* See Mr. *Locke*, and Others.

drinking, in remembrance of the *Bloud* of *Chriſt:* And this *drinking* at the Lord's Table was never once by *Him*, nor any other *Sacred Writer*, expreſſed by being *made to drink into* the *Spirit* of GOD; or any thing like it. On the contrary, He himſelf, in the two foregoing *chapters*, ſpeaks of this part of that *Holy Rite*, in plain words, and very different language; without once mentioning this *drinking* of, or *into*, the *Spirit*, or any thing equivalent to it. He there uſes the phraſes of the *Communion* (or *partaking*) *of the Bloud of Chriſt*; and of partaking of *the Cup of the Lord*: and it can hardly be thought that He would immediately change his way of ſpeaking; and, after He had quitted the ſubject of the *Lord's Supper*, return to it without any notice; and deſcribe one part of it by the phraſe of *being made to drink of*, or *into*, *the ſame Spirit*, not at all like to his former language about it.

The mention of *Baptiſm* in the former part of the ſame *verſe*, is no argument at all that the *Lord's Supper* muſt be intended in the latter part of it. For We find the Rite of *Baptiſm*, in every other paſſage of the *New Teſtament* in which it is mentioned, ſpoken of, and ſometimes enlarged upon, without any mention of, or alluſion to, the Lord's *Supper.* But it ought here to be obſerved that the giving of the *Spirit*, *that is*, the extraordinary Gifts of it, was ſo cloſely joined, in the very firſt days of the *Goſpel*, to *Baptiſm* itſelf, (generally following upon the impoſition of the *Apoſtle*'s hands, preſently after it,) that This alone will account for the ſpeaking of the *drinking of*, or *into*, *the Spirit*, in the ſame ſentence with *Baptiſm*; and connecting one to the other. And in this ſenſe the receiving of the *Spirit* is, in ſome places of the *New Teſtament*, ſpoken of, as following after *Baptiſm*; but never as following upon the partaking of the *Lord's Supper:* which is at leaſt a probable argument that this *latter* was not at all referr'd to, in this obſcure *text*.

Nor indeed do I ſee how the *Greek Word*, here uſed, immediately after that of *having been baptized*, can ſignify any thing depending upon repeated Acts of ordinary Duty. For, as the phraſe, *We have been baptized*, refers to one ſingle *Rite* by which Chriſtians are declared to be made *one Body*; ſo, the phraſe, *We have been made to drink into One and the ſame Spirit*, muſt naturally refer to one ſingle paſt Fact, after that *Baptiſm*. And thus the *Apoſtle*'s manner of ſpeaking leads us to think: which is a *poſitive* declaration of this *drinking* (not of the *Cup* or of the *Bloud* of the *Lord*, but) of, or *into*, the *Spirit*; as a certain *Fact* to which the *Corinthians* were then Witneſſes; and not as a *Fact* depending upon what was *uncertain*, or upon a *Rite* to be often repeated. This diſtinguiſhes it fully from any *drinking of the Spirit*, which is conſequent upon drinking ſomething elſe; and from any effect of *drinking*, in the *Communion*, which muſt undoubtedly depend upon the temper and good behavior of *Chriſtians*, at every participation of the *Lord's Supper*. And indeed, no great and wonderful Favors can well be ſuppoſed to have been ſpoken of to the *Corinthians*, by St *Paul*, as viſible and certain effects of the participation of the *Lord's Supper* amongſt Them, after the very different language concerning this *Rite*; and the ſharp reproofs of the conduct of many of them in their attendance upon it, which He had before made uſe of. I might add that, in the propriety of language, had the *Apoſtle* intended to ſpeak of repeated Acts of partaking of the *Cup* of the *Lord*, He would have uſed the word [ποτιζόμεθα] in the *preſent Tenſe*, to ſignify that We are, by our repeated attendance at the *Lord's Table*, frequently made to *drink* of, or *into*, the Spirit;

rit; and not [ἐποτίσθημεν] *We have been made to drink of*, or *into*, *it*; which anſwering exactly to [ἐπαβτίσθημεν] *We have been baptized*, muſt probably, (as this latter does,) refer to *one Fact*; ſtated and certain.

2. This, I think, will be put beyond doubt by the plain Deſign of St *Paul*, in this whole *Chapter*. In which, after He has made an End of his directions and obſervations relating to the *Lord's Supper*, He introduces a perfectly new Subject. ch. xii. *v.* 1. *Now, as concerning ſpiritual gifts, Brethren, I would not have you ignorant*. He then puts them in mind of the different ſorts of *Gifts*, or *Graces*; all given by the ſame *Spirit*, for the good and advantage of the whole Body of *Chriſtians*. In going over the particular *Gifts* in his view, He does not mention any of the *moral virtues*; as the *Gifts* He here means. Every one of Theſe is indeed repreſented by *Him*, in other *Epiſtles*, as the *Fruit* of the Chriſtian Spirit; the genuine work and product of *Chriſtianity*, in oppoſition to the *Works* of the *Fleſh*; *Gal.* v. 22. *Eph.* v. 8. and they are all called καρποὶ τοῦ πνεύματος. But the *other* are χαρίσματα, the uncommon favors, or *Graces*, in another Senſe, as peculiarly beſtowed upon ſome particular perſons. Theſe alone, (ſuch as an *Extraor-*

dinary Faith, in order to work miracles; the gift of *healing* diſeaſes; the Power of diſcerning the Spirits of others;) are here mention'd, as inſtances of the *ſpiritual* Graces amongſt the *Corinthians.* And theſe, coming from the *Holy Spirit* of God, as *Waters* flow from a *Fountain*, are well repreſented under that figure. Thus, after the *Apoſtle* has mentioned the particulars, *v.* 4—11. He comes to his argument, by which He deſigns to perſuade all perſons concern'd, to uſe theſe *extraordinary Gifts*, according to the deſign of the Giver, for the good of the Whole Society. " As it is, ſaith He, *ver.* 12. in the " natural Body, ſo it is with the *Chriſtian ſo-* " *ciety.* We are to conſider ourſelves as ma- " ny Members compoſing one Body: and ob- " liged to act for the good of the Whole. For " *v.* 13. We have all been *baptized*, and by " that *Rite*, declared to make *One Body*, " or *Society*; and it is *One* and the *ſame Spi-* " *rit*, of which All of Us, who have been " favored with theſe extraordinary gifts, " have been made to *drink*, for the uſe of " the Church; and by which Every part " of the *Church* is to be benefited: juſt as, " in the *natural Body*, All members partake " of the ſame life, from One and the ſame principle.” From hence to the *twenty ſeventh* verſe He illuſtrates what He intends, by the Union and correſpondence of the ſeveral Members of the *Body natural*, all ſympathizing with, and aſſiſting, one another; and then, *v.* 27. reſumes the ſame concluſion, that “ So it is in the *Body of Chriſt*, of which every Chriſtian is a Member. One is favored with one ſort of *gifts*; Another with Another: but All, in ſubſerviency to the Good and Advantage of the Whole.” And in enumerating theſe Gifts, and the perſons who poſſeſs them, He ſtill mentions, not any of the *Moral virtues* which are called the *Fruits* of the *Spirit*; but only the *Extraordinary* Offices, and Gifts, beſtowed upon Some, and not common to all, even in thoſe days. After this, in the laſt verſe, He introduces his diſcourſe about the Importance of *Charity*, the greateſt of *Moral Virtues*; by diſtinguiſhing it from the *Gifts* (χαρίσματα) He had been ſpeaking of; and profeſſing that He was going to ſhew Them *a more excellent way*, by pointing out, and deſcribing This, in it's full extent. And, after having ſpent the whole 13th chapter in inflaming their deſires after *Charity*, which it was in the power of all ſincere Chriſtians to poſſeſs; and in ſetting it above all thoſe Extraordinary gifts themſelves; He commands them ch. xiv. 1. to *purſue* after *Charity* in the firſt place; and then to be as fond and as deſirous as They pleaſe of the extraordinary *Spiritual Gifts* before-mention'd. Of theſe very ſpiritual Gifts, He preſently directs Them to value and wiſh for, ſuch as were the moſt uſefull to the whole Church aſſembled; and not the moſt pompous and aſtoniſhing. So that We ſee, *Charity* itſelf, that Great *Moral* virtue in the *Chriſtian Syſtem*, is not One of theſe *Gifts* implied in the *Text*, I have been now explaining; but is diſtinguiſhed from them, and preferr'd before them.

From all this it is plain that, in the *paſſage* before Us, in which St *Paul* declares the *Chriſtians* to have *been made to drink into the ſame Spirit*, He had not the *Moral Virtues* in his view, as the Effect of that or any other *drinking*; but the Extraordinary *Graces* or *Favors*, call'd in this chapter χαρίσματα, and in the next τά πνευματικὰ *ſpiritual Gifts*, as the very things which They had been *made to drink*, or which had been communicated to them *immediately* from the *Spirit*: and that He is not here ſpeaking at all of the Attendance of Chriſtians upon the *Lord's Table*; or of any *Rite* of *Religion*, as neceſſary in order to obtain theſe *Gifts*; but indeed arguing to quite another purpoſe. Upon the whole therefore, the Meaning of this *Paſſage* may be thus expreſſed. "For "as We all, whether *Jews* or *Gentiles*, "have been *baptized into one Body*, that is, "by *Baptiſm* have been declared Members "of the one Chriſtian Society, Chriſt's "myſtical Body; ſo likewiſe All We, who "have been endowed with the extraordinary "Gifts which flow immediately from the "Spirit of GOD, as from a fountain, of "which We have been made to drink; "that All We, I ſay, had theſe extraordinary "Gifts beſtowed upon Us, by one, "and the ſame Spirit; for the Good and "Edification of the whole Church, and not "for the oſtentation and glory of particular "Members." The partaking of theſe Gifts of the *Spirit* plainly ſeems to be the *drinking* intended by the *Apoſtle* in theſe figurative words; and not the drinking of any *Cup*, or *Liquor*, (litterally ſpeaking) in order to the obtaining any moral virtues, or graces. This *Text* therefore, can never be urged as an Inſtance, or Proof, of any Promiſe, or *Privilege*,

Privilege, expreſsly annex'd by our *Saviour*, or his *Apoſtles*, to the participation of the *Lord*'s Supper.

And now, if We review all the *Paſſages* of the New Teſtament, which I have before produced, (and they are All which can be thought to relate to this *Rite*,) We ſhall find that there is only *One* of them, which has been ſuppoſed by any *Interpreters* to imply in it any immediate *Benefit*, or *Privilege*, annex'd to the Partaking of this *Rite*: *viz.* That of St *Paul*, in which the partaking of the *Cup*, and of the *Bread*, at the Lord's *Table*, is ſaid to be "The *Com-*" *munion* of the *Bloud*, and of the *Body*, of "*Chriſt*." This I acknowledge, has been interpreted by Many to ſignify "An actual "partaking of *All* the Benefits of his Suf-"ferings and Death for our ſakes." But I have already ſhewn at ſome length, [*p.* 39, *&c.*] that the *Apoſtle*'s Argument in that place, and his plain Intention in it, neither require, nor admit, this Senſe of the Words. And I was the more ſollicitous to put this in a clear light, becauſe I eſteemed it of very pernicious Conſequence to lead Chriſtians to think that *This*, or *any One*, ſingle Inſtance of Obedience to the *Will* of *God*, however *Worthily* performed, and ſuitably to It's Nature and End, could poſſibly be to *Them*, the partaking of All the *Benefits* of *Chriſt's* Life and Death. Such a *Doctrine* as this, would, in my opinion, be inconſiſtent with the plaineſt Declarations of the *Goſpel*; and not only inconſiſtent with, but directly contradictory and deſtructive to, the Main Deſign of it: and therefore, cannot be the Senſe of *any* Paſſage in that *Goſpel*, which was reveled to teach Men other Meaſures of Acceptance with God. Much leſs ought ſo Important a Doctrine to be built upon any *Paſſage* which, at beſt, is own'd to be of the *Figurative* Sort, and of dubious Interpretation.

The Truth of what I am ſaying will appear ſtill more plainly from *One Inſtance*: and That ſhall be, the *Benefit* of *Remiſſion* of our paſt *Sins* through *Jeſus Chriſt*. If it be asked,——Do We not partake of this *Benefit*, by our partaking of the Lord's Supper *worthily*? I muſt anſwer, No; if the *Goſpel* be true. For in *that*, No *pardon* of paſt Sins is promiſed, or given, unleſs to *Thoſe* juſt converted, renouncing their Sins, and baptized into the *Chriſtian Faith*; or to

Thoſe who, having ſinned after *Baptiſm*, actually amend their lives. A Diſpoſition towards this Amendment; a Reſolution to Amend, are very good Steps: and Theſe are virtually implied in our *Profeſſing* ourſelves Chriſtians, and Remembring *Chriſt*, as our *Lord* and *Maſter*, at his *Table*. But neither this *Diſpoſition*, nor this *Reſolution*, let them be never ſo ſincere, are themſelves *Actual Amendment*. And this *Actual Amendment* being ſo neceſſary a Qualification, that there is No Forgiveneſs of Sins after *Baptiſm* promiſed without it; it remains certain that No *Act* of *Religion*, without this, can be a Title to ſuch *Forgiveneſs*. So far is the Performance of this Duty from being itſelf the *Claim*, or *Seal*, to *All* the *Benefits* of Chriſt's *Death*; that it is not ſo, to this ſingle *Benefit*: which cannot be obtained without a *Practice* conformable to the *Laws* of the *Goſpel*.

Accordingly, In our *publick Office* it is not ſuppoſed that the *Worthy partaking* of the *Lord's Supper* does itſelf operate this *forgiveneſs*; but it is made part of a Prayer to God, that They who have *partaken* of it, *may obtain* Remiſſion *of their* Sins, and *all other* Benefits, *&c.* They are taught to pray thus, *after* the *Act* of *Communion* is over; which ſuppoſes that It is not *already obtained:* and the Words can be underſtood in no Senſe, conſiſtent with the whole Goſpel, but *this*, That they may behave Themſelves in *All* reſpects, (as, it is hoped, They have in *This* one,) ſo agreeably to the Will of God, that They may be of the Number of Thoſe who ſhall be pardoned and accepted: and that This particular Duty, rightly performed, may be *One Mean* of leading them to a ſteady *Perſeverance* in all that is good.

Agreeably to all this, We ought to explain that *Paſſage* in the *Church-Catechiſm*, in which, it being aſked, What is the *Inward part, or thing ſignified*, in the Lord's Supper? the *Anſwer* is, *The* Body *and* Bloud *of* Chriſt, *which are* verily *and* indeed *taken and received by the* Faithfull, *in the* Lord's Supper: which words, for want of an Equitable Explication, have been charged with an *abſurdity* equal to That of *Tranſubſtantiation* itſelf. That they cannot be meant of *Chriſt's Natural Body* and *Bloud*, Every one, who knows the Principles of the *Compilers* of the *Catechiſm*, and the Doctrine of our *Church*, not only allows but contends. By *Faith*, or a ſincere *believing* in *Chriſt*, and receiving Him as our Maſter, We are ſaid indeed, *figuratively* to *eat* the *Fleſh*, and *drink* the *Bloud*, of the *Son* of *Man*; as We take in, and digeſt, for our Spiritual Nouriſhment, all his Doctrine. But this is not by *Faith*, conſidered peculiarly at the *Lord's Table*; but by *Believing* in general.

Nor can the *Meaning* be, That the *Benefits* of *Chriſt's Body* broken, and *Bloud* ſhed, are *verily* and *indeed* taken and received by the *Faithfull* in the *Lord's Supper:* not merely becauſe This, as I have already ſhewn, is not true; but becauſe, I think, it contradicts Another, and a plainer, Part of this very *Catechiſm*. For juſt before, the *Queſtion* being asked, "*Why was the Lord's* "*Supper ordained?*" This very ſhort and full *Anſwer* is given,—"*For the continual* Re-"membrance *of the Sacrifice of the Death* "*of* Chriſt; *and of the* Benefits *which We* "*receive thereby.*" We ſee, It is for the *remembrance* of all the *Benefits*, which are promiſed to be beſtowed upon us by means of *Chriſt*; and not for the *actual receiving* thoſe *Benefits*, that our *Church* declares this *Rite* to be ordained. This *Remembrance* of them is indeed, *One Mean* tending to the

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obtaining them: as it tends to our conſidering and apprehending what They are, and upon what Terms propoſed to Us; and as it is in itſelf an Acceptable Obedience to a *Command* of our *Saviour.* But it is but *One Mean*; and that, in theſe Senſes: which are very different from the *Senſe* I am oppoſing.

But however; this *Paſſage* in the *Catechiſm* will, I think, lead Us to the only Conſiſtent Senſe of the words, we are now conſidering: which, I own, are very *Figurative*, where a *Figure* ought rather to have been explained, than made uſe of. Comparing therefore, both theſe *Paſſages* together; the meaning of the Words appears to be, That the Things ſignified, or appointed to be *remember'd* in this *Rite*, are the *Body* and *Bloud* of Chriſt; That theſe may be ſaid to be received by the *Faithfull*, (that is, by *Believers*,) as *They* alone ſincerely and ſeriouſly *eat* this *Bread* and *drink* this *Wine*, in *Memory* of Chriſt's *Body and Bloud.* The Nature of the thing ſuppoſes them *Faithfull*, (that is, *Believers* in *Jeſus Chriſt*,) before they are capable of this *Remembrance* of *Him*, as their Maſter. And conſequently, the *Faithfull* are ſaid *verily* and *indeed* to *take* and *receive* the *Body* and *Bloud* of *Chriſt*:

becauſe *Believers* alone, coming as ſuch, *eat* his *Body* and *drink* his *Bloud*, *indeed*, or in that *very* Senſe in which He appointed them to do it; *viz.* by eating *Bread*, and drinking *Wine*, in a thankfull and ſerious *remembrance* of his Natural *Body* broken, and *Bloud* ſhed. Or, in words a little different, They who eat this *Bread*, and drink this *Wine*, in Religious *Remembrance* of Chriſt's *Body* and *Bloud*, do *verily* and *indeed* perform theſe Commands of His, *Take*, *Eat*, This *is* my *Body*; and *Drink ye all of* this, *For* this *is* my *Bloud*. They take *Both*, in that Senſe in which He called them his *Body* and *Bloud*; *viz:* as *Memorials* of Them. And this is ſaid of the *Faithfull*, or ſincere *Believers*, in diſtinction from *Others:* who, being careleſs, or not True Believers, may take and receive the *Bread* and *Wine*; but take it, as at a *Common Table*, not religiouſly *remembring* the Lord's *Body* and *Bloud*; which therefore, ſuch Perſons do not *take* and *receive*, in the Senſe of the Inſtitution, for want of this ſerious *Faith* and *Remembrance*. If this be not the Senſe of this *Paſſage*, I own myſelf unable to ſay what is.

It is not therefore, I think, truly affirm'd that " The participation * of the Benefits " purchaſed by Chriſt's death, is, by a very " proper figure of Speech, in *this* Sacra- " ment, ſtyled, *The receiving* of CHRIST's " *Body* and *Bloud*; as it is, in ~~the~~ *other*, " [viz. *Baptiſm*] ſtyled a *being buried with* " *Chriſt and riſing with Him again.*" For,

1. This latter Expreſſion, made uſe of by St *Paul*, with relation to *Baptiſm*, is taken from the Cuſtom of *Immerſion* in the firſt days; and from that particular manner of *baptizing* Proſelytes: by which They were firſt cover'd with Water, and in a State as it were of *Death* and *Inactivity*; and then aroſe out of it into a ſort of New State of *Life* and *Action*. And if *Baptiſm* had been then performed, as it is now amongſt Us; We ſhould never have ſo much as heard of this Form of Expreſſion, of *dying* and *ariſing* again, in this Rite. But farther, This figurative Expreſſion is not ever made uſe of to ſignify any *Benefit*, or *Privilege*, actually obtained at the time of receiving *Baptiſm* worthily; or by means of it: but peculiarly applied to the Duty and obligation the bap-

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* See Dr. *Clarke's* Exp. Ch. Cat. p. 311.

tized Perſon is reminded of, by this particular manner of *Baptiſm.* This is evidently the Tendency of this *Figurative phraſe*; and the *Uſe* the *Apoſtle* actually makes of it, *Rom.* vi. 3, 4, 11, 12. In which chapter, tho' the *Apoſtle* mentions the great happineſs of *living again with* Chriſt, as what we have a right from GOD's promiſes to expect, if We truly *die with* Him, in the moral Senſe of that phraſe; yet, what He recommends to *Chriſtians*, as *figured* by the particular manner of *Baptiſm* then in uſe, is the ſtrict obligation upon them of being like perſons *dead unto ſin*, and *alive* only unto Righteouſneſs: without which *Baptiſm* will aggravate the puniſhment of Chriſtians, inſtead of entitling Them to any Bleſſings.

2. The other *Form* of Expreſſion, *receiving the Body* and *Bloud* of Chriſt, is taken from the words of the *Inſtitution*, in which the *Bread* and *Wine* are called the *Body* and *Bloud* of Chriſt; and from the *Communion*, or participation, of the *Bloud* and of the *Body* of *Chriſt*, in the *Lord's Supper*, ſpoken of by St *Paul* I. Cor. X. 16. But I have already ſhewn that St *Paul*, in that paſſage, was not concerning Himſelf with the *Benefits* of partaking of the *Lord's Supper*; but with the relation of

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the *Cup* and the *Bread*, there mention'd, to the *Bloud* and *Body* of Chriſt, which They were appointed to call to the remembrance of *Chriſtians:* and conſequently, that This phraſe was never uſed by Him to ſignify *All*, or even Any, of the *Benefits* purchaſed by Chriſt's death. And as for the Words of the *Inſtitution*, Take, Eat, This is my *Body*, and Drink—This is my *Bloud*; They cannot poſſibly ſignify, Take and *Receive* actually at this very Time the *Benefits* of my *Death:* But, Take and eat This *Bread*, in remembrance of my *Body*, and this *Wine* in remembrance of my *Bloud*. For the Words, *Do this in remembrance of Me*, very plainly explain the whole. *Chriſt*, and the *Benefits* purchaſed by Him, are to be *remember'd* in this partaking of the *Lord's Supper*; and therefore neither *He*, nor thoſe *Benefits*, are ſuppoſed to be actually received at the time, or by the Acts, of eating this *Bread*, and drinking this *Wine*.

The *Phraſe* of eating Chriſt's *Fleſh*, and drinking his *Bloud*, as it is uſed by Him, *John*. vi. 56, ſignifies the Duty of believing, and *digeſting* his Doctrine; and not any *Benefits* accruing from that *eating* and *drinking*.

The *eating* and *drinking* Wiſdom [*Ecclus.* xxiv. 21.] is nothing but the Feeding and Improving our Souls by *That*, as We do Our *Bodies* by *Meat* and *Drink*. And neither of theſe *phraſes* does at all ſhew, that "*receiving* the *Body* and *Bloud* of Chriſt" in the Lord's Supper is a proper figure of Speech to ſignify the *actual Participation of the Benefits purchaſed by his Death*; or that any ſuch Thing is ſignified by this Expreſſion.

II. If We now proceed to enquire, What thoſe *Privileges* or *Benefits* are, which are truly and certainly annexed to this Duty, or implied in it, the Anſwer I think, is; *All* that either in *general* are promiſed, or naturally belong, to a ſincere Obedience to any Poſitive Commands of God, known by Us to be Such; or, in *particular*, are, in the *nature* of the Thing itſelf, implied in this Rite, or reſult from it. When I argued before that No Promiſe was made to this particular *Duty*, as diſtinct from All others; I added, *In expreſs words:* becauſe it was far from my deſign to exclude out of a *Chriſtian's* thought, and Expectation, *Any* of thoſe *Promiſes* which attend upon All Duties of the like ſort; or *Any* of thoſe *Natural Conſe-*

quences from *This* particular *Duty*, which may be conſidered as the *Promiſes*, in effect, of *Him* who made it a *Duty*. Thus, for inſtance, All that Favor, and Acceptance, and Good Pleaſure, of Almighty God, which are plainly promiſed and annexed to Our *Aſſembling* ourſelves in obedience, and in honour, to *Him* and his Authority, may as certainly be expected from our Aſſembling for the Purpoſes of *this* Inſtitution, as for *other* Religious Purpoſes. We may be ſure, We are pleaſing Almighty God, whilſt We are obeying the Command of his *Son*; and performing what We eſteem our Duty: and this We ought to look upon as a great Happineſs.

But in *this* particular Inſtance of our Duty, We can with Reaſon go farther. I ſay *with Reaſon*: becauſe the *Benefits* received, from all ſuch *Performances*, by *reaſonable Creatures*, cannot poſſibly be received, but in a *reaſonable* way. Theſe Duties, how well ſoever performed, cannot be ſuppoſed to operate as *Charms*; nor to influence Us, as if We were only *Clock-work*, or *Machines*, to be acted upon by the Arbitrary force of a ſuperior Being. But, in the natural and reaſonable tendency of them We ought to found our main Expectations; unleſs We are otherwiſe directed by *God* himſelf. And if We do; We ſhall find that, by our partaking of the *Lord's Supper*, according to the Nature and Deſign of it, We profeſs ourſelves *Chriſt's* Diſciples; ~~and~~ acknowledge our obligation to live according to *his* Laws: that by this we are led to a ſerious Conſideration of the Tenor and Deſign of his holy Religion; and to the ſincereſt Thankfulneſs for all that He did and ſuffered for Us; as well as to the moſt proper Diſpoſitions and Reſolutions of behaving Ourſelves as becomes Us, in our Relation to *Him* as our *Head*, and to our *Brethren* as *Fellow-Members* with Us of the ſame *Body*. This is therefore, an effectual Acknowledgment of our ſtrict Obligation to all Inſtances of *Piety*, and *Virtue*. And thus, by its own Tendency, It leads our Thoughts, and conſequently our Practice, to All that is Good, and to All that is neceſſary for Us to ask of GOD, or to act Ourſelves, towards our Advancement in it. So that Our Attendance upon this *Rite* is not only the paying a *Religious Service*, in the way appointed by *Chriſt*; which cannot but be always favorably accepted by GOD: but it is a doing *That*, which we ourſelves can ſee to tend naturally to revive and keep alive in our Minds all ſuch Thoughts, Diſpoſitions, and Tendencies, as are proper to work upon the Conduct of our whole Lives.

And what *reaſonable* Creature would not be content with *Benefits* of this ſort, ~~which~~ are always of ſubſtantial and laſting ſervice; without fancying to Himſelf *Privileges*, *Communications*, or *Impreſſions*, from above, of Another ſort, never expreſsly promiſed to this Duty; never with certainty to be rightly judged of, in any Caſe; often fallacious; and always leaving the Mind, in which the Images of them have been worked up, in a State ſatisfied with what carries no rational ſatiſfaction in it; and too often in a Diſpoſition of thinking meanly of Thoſe Real and Practical Excellencies, which are the True Heighths, and Exalted Accompliſhments, of the *Chriſtian Life?* In *this* way, the *Lord's Supper* is *One* of the *Means* of *Grace*, in every good ſenſe of that Phraſe: as the due Partaking of it tends to procure Us the preſent *Favor* of GOD; as it is the *Mean* which naturally leads to ſuch Diſpoſitions, and Chriſtian *Graces*, as entitle Us finally to his *Favor* in Heaven; and which, amongſt *Other Means*, helps to render Us fit for All ſuch *Aſſiſtances* as are proper for Him to give to Free and Reaſonable Creatures.

If any Perſons think *This* a *Low* Character of ſuch a *Rite*, inſtituted by our *Lord* himſelf upon ſo great and remarkable an occaſion; This muſt ariſe either from the *low Opinion* They have conceived of the *higheſt* Good of Mortal Man; which is, The Uniform Practice of *Morality*, choſen by Ourſelves as our happineſs here, and our unſpeakable Reward hereafter; or, from the *Notion* They have entertained of ſome *Expreſs Promiſe* annexed by GOD to this Duty, which implies more in it than I have ſaid. When this *Promiſe* is produced, Every *Chriſtian* ought to receive it with Joy; and form his Expectations upon it. But till He can find this Promiſe, He ought not to deceive his own Soul, or ſuffer it to be deceived by Others, into fond and groundleſs Imaginations of Things never included in this *Rite* by its great and good *Founder:* when at the ſame time, after all our ſearches, Nothing more truly *Great* or *Good* can be found out, or ſaid, of ſuch an *Inſtitution*, deſigned for the Advantage of Free Agents, than "That it "will help Us, if We be not wanting to "Our Selves, in our Voluntary and ſincere

“ Endevors of reforming all our Vices, and “ increaſing in All Virtue, which is our “ Likeneſs to GOD himſelf.” Upon theſe Reaſons, taken from the Nature and Deſign of the *Inſtitution* itſelf, I have ſaid what I think true of it: but I am not at liberty to ſay more of *It*, and of the *Benefits* accruing from It, and *Privileges* annexed to It, than what is *truly* and *plainly* expreſſed or implied in the Words of *Scripture*; which alone muſt determine the Nature and Effect of this *Rite.*

To ſay that This *Communion* is the *Actual* partaking of *All* the *Benefits* of Chriſt’s *Body* broken and *Bloud* ſhed; or, in other words, of his Living and Dying for Our Good; is not only (as I have already obſerved) to put *That* upon *One* ſingle Act of Religious Obedience, which is by our *Bleſſed Lord* made to depend upon the *Whole Syſtem* of all Virtues united: but, in the preſent Caſe, has this peculiar abſurdity in it, that in *this Rite*, which was inſtituted for the *Remembrance* of Chriſt, it deſtroys that very Notion of *Remembrance*, which is the *Eſſence* of it. The great deſign of this Inſtitution is to call to *Remembrance* the *Death* of *Chriſt*; and, what is implied in This, to *commemorate*

rate the *Benefits* accruing to *Chriſtians* from it. To make it therefore, the *actual partaking* of theſe *Benefits*, is altering the Nature of it; as much as *actual partaking* of Any thing, is different from *Remembring* it, or calling It to mind. It is to ſuppoſe theſe *Benefits* preſent, which are to be *commemorated*; and therefore, are not, according to the Inſtitution, conſider'd as *preſent*; but only as Good things promiſed by *Chriſt* to all his Followers who ſhall be found at laſt to have come up to his Terms, as far as the Imperfection of humane nature would permitt. This peculiar *Remembrance* of *Him*, and of theſe *Benefits*, is indeed, One, (and but One) *Mean* of procuring them; not *at* the very time of the due performance of this *Rite*, but *after* it: not by any neceſſary or inſtantaneous Effect upon *Chriſtians*, but as it may lead and help Them, to ſuch Thoughts, and Reſolutions, as may confirm Them in that *Univerſal Obedience* which alone can entitle them to the Promiſes of *Chriſt*.

To ſay that This *Sacrament* is deſigned and ordained *peculiarly* for the obtaining of God's *Holy Spirit*, is, I think, to forget and contradict thoſe Expreſs words of our *Saviour*, in which He himſelf has annexed that *Benefit* (whatever the nature and degree of it be, according to the different Ages of the *Church*, and the various neceſſities of *Chriſtians*,) to the Duty of *Prayer:* which is a *Duty* abſolutely diſtinct from the *Participation* of the *Lord's Supper*; though it may very properly go before, and follow after, it. I ſay, *properly:* not *neceſſarily*, in ſuch ſenſe that the *Communion* would not be the *Communion* without it; but ſuitably to the good deſign and Tendency of this Rite, and moſt uſefully to Ourſelves.

The Promiſe of Chriſt's *being in the midſt of Us*, is not *peculiar* to Our Attendance upon this *Rite*; but, as far as it relates to Chriſtians of later ages, it belongs to our Aſſembling in *His Name*, or as *His Diſciples*, upon this, or upon any Other, Religious Account.

To call it the *Food* of *Our Souls*, is not to give it a Name peculiarly proper to *This*, as diſtinct from All other Points in which we are equally concern'd. The *Word* of GOD, and the Doctrine of Chriſt, are expreſsly repreſented under the Notion of Our *Food*, *viz.* the Food of our *Souls:* as They tend to improve Us in what He requires of Us, and to nouriſh Us unto Eternal life. And ſo may *Prayer*, and ſo may *this Rite*, be called, by a ſtrong figure of Speech; and ſo may Every thing elſe, which leads us to a Life of Virtue: every Step of which may be ſtyled, by the *ſame figure*, the Nouriſhment and Strength of our Souls, towards a farther improvement. But the *Danger* of a Miſtaken Expectation, from calling *This* ſo, is the *Greater*; becauſe, the *Rite* itſelf conſiſting in *eating* Bread and *drinking* Wine, the Expreſſion is apt to convey the Notion of ſomething mechanically or miraculouſly conveyed at the ſame Time into the *Soul*, which is Food to *That*, as the *Bread* eaten is to the *Body*. But This, and other Miſtakes ariſing from various Forms of *Expreſſion* are, I think, originally owing to our neglecting the ſimple primary Idea, annexed to this Inſtitution, of the *Remembrance* of *Chriſt's Death*: a Notion, which, conſtantly attended to, would guard Us againſt the Errors ariſing from all ſorts of Expreſſions. And to this we ſhall always carefully attend, unleſs We can come to think the ſole Account left Us, by Chriſt and his Apoſtles, of this *Inſtitution*, too low and plain for us to be contented with; and greatly to ſtand

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in need of our Additions to heighten and improve it.

This will teach us the true Senſe to be put upon that *Anſwer* in our *Church-Catechiſm*, which declares the *Benefits* of which We are Partakers, in this *Rite*, to be, *The ſtrengthning and refreſhing of our Souls by the Body and Bloud of Chriſt, as our Bodies are by the Bread and Wine: viz.* That, as *Bread* and *Wine*, conſidered only as *Natural Food*, ſtrengthen and refreſh our Bodies; ſo, *This Bread* and *Wine*, conſidered and taken as Memorials of the *Body* and *Bloud* of *Chriſt* our Maſter, lead Us, by their peculiar Tendency, to all ſuch Thoughts and Practices, as are indeed the Improvement and Health of our Souls. And thus, if *Juſtin Martyr*, one of the *Early Writers*, calls the *Euchariſt* by the Name of *Food*, or *Nouriſhment*; He ought to be underſtood to do this in a *figurative Senſe*; as He would have called Any thing in Religion *Food* or *Nouriſhment*, which tends, in any degree, to ſuch a Behavior and Practice, as improves Our Souls in their true and proper *health* and *ſtrength*; and by this means helps to nouriſh Us unto Eternal Life. If *Ignatius*, St *John*'s *Diſciple*, and Earlier than the Former, calls the *Bread broken in the Euchariſt*,

Euchariſt, *the* Medicine *of* Immortality; *Our* Antidote, *that we ſhould not die but live for ever in Chriſt Jeſus*; This ſhews Us that there was too ſoon a Variety of *figurative* Expreſſions upon this Subject, introduced amongſt *Chriſtians*: which yet may be well interpreted by the plain Nature and Deſign of the Thing itſelf. Thus, this *Bread* which might, in *One* Senſe, by a Figure, be called *Food*, in *Another* Senſe might, by the ſame ſort of *figure*, be called *Phyſic*; [a very different Idea from that of *Food*;] as the *Rite*, of which it is a part, is, by its Deſign and End, an open Profeſſion of the Chriſtian Religion; as it tends to keep Us in the Profeſſion and Practice of it; and leads Us to ſuch Thoughts and Reſolutions, as are the greateſt Defenſes againſt the evil Effects of the *Poiſon* of Sin. In this *Senſe* it may be likened to Bodily *Phyſic*: and called a *Medicine* for *Immortality*; and an *Antidote* againſt *Sin* and *Death*. Nor can it be ſuppoſed that Any of the earlieſt Writers ſpake of *This Bread*, or of the *Euchariſt*, as *Food* or as *Medicine*, in any other Senſe, not grounded upon the nature of the *Inſtitution*, or the words of the *New Teſtament*; without ſuppoſing at the ſame time that in *this* They ſoon deviated ſrom the original *ſimplicity* of *Their* Religion; and applied to *This Rite* Expreſſions never intended peculiarly to belong to it; ~~nor~~ at all proper, in any ſuch high ſenſe as may have been put upon them by ſome of late Ages.

The ſame ſort of Miſtake ſeems to lie in calling it The *Renewal* of the New *Covenant*, on *our* part; and the *Seal* of It, on *GOD*'s part: The former of which is a very improper *Deſcription* of *this* Duty, as diſtinguiſhed from All others; and the Latter ſeems to Me to have no foundation, in Any Senſe.

We may indeed, be ſaid to acknowledge and own our Covenant with *GOD*, through *Chriſt*, by the *virtual profeſſing* Ourſelves to be *Chriſtians*, implied in Our *Remembring* Him as our Lord, in this *Rite*. But the ſame may be ſaid of any other, even *verbal*, Profeſſion of our *Faith* in *Chriſt*; which is equally an *Acknowledgment* of the ſame *Covenant*. But the *Repeated Acknowledgment* of our being entered into ſuch a *Covenant* is by no means, nor in any proper ſenſe, the *Renewal* of that *Covenant*. They are *Two* very different *Ideas*: and ought always to be kept ſo.

The *Chriſtian Religion* is conſidered as a *Covenant* between *GOD* and *Us*. Under this figure, The *Covenant*, on *our* Part, is, ~~Not that~~ We conſent to forfeit his *Favor* for ever, unleſs We ſtrictly and rigorouſly, without any one neglect or deviation, perſevere to the End of Life, in the performance of his Will: but, That We will ſincerely and uniformly endeavor to perform his Will; and, if in any inſtance We neglect or tranſgreſs it, We will not ſuffer this to grow into an *Habit* of Sin, but recover Ourſelves by greater Watchfulneſs, and actual Amendment of Life.

Keeping therefore, to this Notion of a *Covenant*; Every Individual Sin, into which a *Chriſtian* may fall, though highly diſpleaſing to *Almighty God*, and *tending* to a *Total forfeiture* of his *Covenanted Favor*, yet cannot be ſaid to be a *Breach* of the *whole Covenant*, in ſuch ſenſe as to imply in it a *Forfeiture* of all the *Benefits* of It: becauſe there is *Another* part of it, in which *Actual Amendment* is ſtipulated; and the *Event* of this muſt be ſeen, before judgment can be paſſed about this *Total Forfeiture*. But if *Sin*, or any *Number* of *Sins*, be ſuppoſed to break and diſſolve this Covenant totally; ſo that it ſhall ſtand in need of being *renewed* in order to put the *Chriſtian* again into a *State* of Favor with God: Let it be conſidered and anſwered, Can the partaking of the *Lord's Supper* thus *renew* it? Can the ſerious Remembrance of *Chriſt*, and the Profeſſion of our *Faith* in Him, implied in this *Rite*; or Any Peculiarity belonging to it; be completely, and of itſelf, Such a *Renewal* as We are ſpeaking of? Is there One ſuch Word of *promiſe*, or *privilege*, mentioned, in the *New Teſtament*, as peculiarly relating to this Duty? Nothing of this kind appears there. Nor can this Duty itſelf be eſteemed as More than *One Inſtance* of our Belief in Chriſt, and *One Act* of our Obedience; always in itſelf acceptable to God, as it is accompanied with a ſincere Deſire, and implies in it an honeſt Reſolution, of doing his Will.

In a word, The effectual *Re-eſtabliſhment* of the *Chriſtian Covenant* on *our* part, if it has been ſhaken by Our Sins, can be only compaſſed by that *Actual Amendment* which is part of the *Covenant*. And therefore, as the *partaking* of the *Lord's Supper* is *not* the *Actual Amendment* of our *Lives*, but is only that *One* Inſtance of our *Chriſtianity*, by which We do in effect acknowledge our Obligation to it; and by which, as by a *Mean*, We are naturally, and by the Appointment of *Chriſt*, led to it: Let not That *Benefit* be annexed to the *Mean*, which belongs only to the *End* ſerved by That *Mean*; nor Thoſe *Privileges* be given to *One Act of Religious Profeſſion*, which are conſtantly and plainly taught by GOD himſelf to belong to the *Actual Amendment* of our *Lives*, and the ſincere performance of his whole Will. And this being ſo, that the *Actual Amendment* of ourlives is the only Security to this *Covenant*, on *our* part: it follows that neither the *Partaking* of the *Lord's Supper*, nor Any thing elſe, which is not *Actual Amendment*, can be ſpoken of, with any propriety, under that *Character*.

This being ſo plain on *our* part, It would be ſufficient from hence to infer that this *Rite* of the *Lord's Supper* is not the *Seal* of the *Chriſtian Covenant*, on *God's* part; becauſe it is not the *Renewal* of it, on *Our* part. But it is fit to add ſtill farther, That the Real *Bloud* of *Chriſt*, as ſhed for Us; or, in other words, his *Death*, is the only *Seal* of the *Covenant*: and even His *Bloud*, is called ſo, in *this Figurative* ſenſe alone; *viz.* That, as *Covenants* amongſt Men are ſigned by ſome peculiar *Mark* or *Seal*, in order to ſhew and prove their *Truth* and *Validity*: ſo *Chriſt*'s Death, or *Chriſt*'s *Bloud*, conſidered as the Proof He voluntarily gave that the Terms brought by Him to Mankind from GOD, were truly what He had repreſented them to be, is by a *Figure* of Speech called the *Seal* of the *New Covenant*; and He may be ſaid to have *ſealed* it with His *Bloud*, as his *Death* was the ſtrongeſt proof He could give of the *Reality* of his own and of his Father's affection towards Mankind. This is the *Seal* of the *Covenant*; *that is*, It is to *this* Covenant what a *Seal* is to *Humane Covenants*: and there can be no Other. *Chriſt* himſelf put this *Seal* to it once; and *but once*: and it cannot be ſuppoſed to be ſet again to It, without great Impropriety and Abſurdity. It was ſufficient at firſt; and it remains ſo for ever. The *Partaking* of the *Lord's Supper* is the *Remembrance* of that *Seal* which *Chriſt*, according to the will of his Father, and in *his* Name, ſet to the *New Covenant*: and therefore, cannot be the receiving the *Seal* itſelf. It is the *Commemoration* of his *Bloud* ſhed long ago; and therefore, cannot be the partaking of

His *Bloud* itſelf. It deſtroys (as I have often ſaid) the Notion of this particular *Commemoration*, or *Remembrance*, of his *Bloud*, to ſuppoſe it *preſent*. And conſequently, The *Seal* here *remember'd* cannot be *preſent*. There can be no actual putting to the *Seal*, in a Ceremony, inſtituted on purpoſe for the *Commemoration* of *Chriſt*'s having already once for all put the *Seal* of his *Bloud* to the *Covenant* of *Grace*.

When *Chriſt* ſaid of the *Cup*, at the *Inſtitution* of this Rite, "This is my *Bloud* of "the *New Covenant*;" He did not mean that *Real Bloud* which was to be ſhed, in witneſs to this Covenant: but *Wine* to be drunk in *remembrance* of That *Bloud*. And, if the Words were as St *Luke* and St *Paul* relate them, "This is the *New Covenant in*, (or *through*) my *Bloud*;" He did not mean that the *Cup* was to be that *Covenant*, but a *Memorial* of that *Covenant* then to be *ſealed* with his *Bloud*. But in neither of theſe Expreſſions can it be implied that this *Rite* is itſelf a repeated *Seal* of that *Covenant*; or any thing more, than That the *Wine* at the *Lord's Table* is the *Memorial* of that *Bloud* which may be figuratively called the *Seal* of that *Covenant*; and, in conſequence of this, the *Memorial* of that *Covenant* itſelf, to the reality of which Chriſt's *Bloud* was the *Seal*, or Teſtimony. This therefore, is not properly a *Fœderal Rite*, or a *Rite* making or renewing a *Covenant*; but a *Rite* which implies in it, and leads to, the *Remembrance* of a *Covenant* to be conſidered as long ago propoſed, fixed, and ſealed, by Chriſt himſelf, on the part of *Almighty God*; and accepted and entred into, by Every man, *perſonally* on his own part, at the inſtant of his firſt ſincerely believing in *Chriſt*, and profeſſing himſelf his Diſciple. *Before* this, No *Rite* can *perſonally* engage Him in this *Covenant*; becauſe no one can be *perſonally* engaged in a Religion which He has not *perſonally* agreed to: tho' He may be juſtly liable to puniſhment for willfully and unreaſonably refuſing to enter into it, when duly and plainly offered to Him, on the part of Almighty GOD. And *after* this is *once* done, No *Rite* can be juſtly ſaid to relate to this *Covenant*, any farther than as an open Profeſſion that this Perſon is already engaged in it.

Neither does this *Chriſtian Rite* appear to Me to anſwer to any *Rites* or *Cere-*

monies, amongſt the *Jews* or *Heathens*, which were properly *Fœderal Rites.*

To the *Bloud* of the *Sacrifices*, which *Moſes* called *The Bloud of* the *Covenant*; *Ex.* xxiv. 8: To *this Bloud*, I ſay, the *real Bloud* of *Chriſt* anſwers; and not the *Wine* in the *Lord's Supper.* The *Bloud* of *Chriſt* is, in the ſame figurative Manner of ſpeaking, the *Seal* of the *Goſpel-Covenant*, in which the *Bloud* of thoſe *Sacrifices* was the *Seal* of the *Law-Covenant.* But the *Wine* in the *Lord's Supper* is not the *Bloud* of the *New Covenant*; but appointed to be drunk in *remembrance* of the *Bloud* of the *New Covenant:* which makes it as different from that *Bloud*, and that *Covenant*, as the *Memorial* is from the *Thing remembered.*

If the *Lord's Supper* ſuccedes in the place of the *Paſſover*; this will likewiſe help to ſhew that it cannot be *Itſelf* a *Fœderal*, or *Covenanting*, *Rite.* For the *Paſchal Supper* itſelf was inſtituted, in *remembrance* of that Redemption or Deliverance of *Iſrael* out of *Egypt*, by which God claimed Them for his People. And ſo, the *Lord's Supper* was inſtituted for the *remembrance* of that Redemption or Deliverance of *Chriſtians*, which God propoſed to to Them, by *Chriſt*, in his *New Covenant.* As therefore, the *Paſſover* was a perpetual *Memorial* of the *One Deliverance*, and the *Covenant* formed upon it: ſo is the *Lord's Supper* the Memorial of the *Other*, and of the *Covenant* formed upon *That*; and neither of Them therefore, can be eſteemed as the *Actual Making* thoſe *Covenants* which are only *remembred* in them.

The *Sacrifices* of the *Iſraelites*, and Thoſe of the *Heathens*, to which St. *Paul* alludes, I. *Cor.* x. are conſidered by Him in that place only as *Acts* of *Religious Honour* paid by the *Jews* to the True *God*; and by the *Heathens* to ſuppoſed Imaginary *Dæmons*, in oppoſition to the True God: as has been already ſhewn at large, *p.* 35, *&c.* But the *Lord's Supper* does not, in *his* argument, anſwer to theſe *Sacrifices*; but to the *Feaſts* made upon what had been before Sacrificed. Nor does the *Lord's Table*, in St *Paul's* argument, anſwer to the *Altars* ſpoken of by Him; but to thoſe *Tables* at which what had been before offered upon the *Altars*, was eaten in *common* by Thoſe of the ſame *Religion*. And his whole argument reſts (not upon theſe *Feaſts* being *Fœderal Rites*, of which He ſays not a word; but) upon their being deſigned and underſtood to be in honour to that real, or ſuppoſed Being, to whom the *Sacrifices* had been offered: and that it was abſurd for *Chriſtians* to partake of theſe *Meats* in the *Heathen Temples*, and partake alſo of the *Lord's Supper*, at *His* Table; as being Actions in their natural tendency inconſiſtent with one another. Nor is it reaſonable to *ſtretch* ſuch *Alluſions* as this, beyond the plain deſign of the *Argument* to which They belong.

To ſpeak of a particular *Union* and *Fellowſhip*, with God, or with *Angels* and *Archangels*; as *Privileges* peculiarly implied or obtained in this *Rite*; is, I fear, to lead the Minds of *Chriſtians* ſtill farther from it's original *Simplicity:* and to forget that the *One* of theſe things may be ſaid of Obedience to God's Will in general; and the *Other*, of the Duty of Praiſe or Thanſgiving in particular; more properly than of *This Rite*, which peculiarly implies in it our *Union* and *Fellowſhip* with *Chriſt* conſidered as *Head* of his *Body*, the Church; and with all the Members of that *Body* here below. It ought alſo to be remarked that every *Petition*, or *Thankſgiving*, uſed in the Publick *Office*, throughout

out our whole Attendance upon this *Duty*, is not a part of the *Duty* itſelf; which (ſtrictly taken) is comprehended within the limits of *Eating* and *Drinking*, with a due *Remembrance* of *Chriſt's Death.* Thus the joining in the moſt exalted Praiſes with *Angels* and *Archangels*, though a very proper and devout Expreſſion of our Senſe of God's Majeſty, has no more relation to *This* part, than to any *Other* part, of our Worſhip. The *Communion* would be as completely the *Communion* of the *Body* and *Bloud* of *Chriſt*, without it, as with it: and it is as properly a Part of our Worſhip every day, in the *Te Deum*, as it is *before* the *Communion*, or partaking of the *Lord's Supper.* I ſay, *before* it: for ſo it is placed in our *Office*; and not at all ſuppoſed to be of the *Eſſence* of this *Duty*; which ought always to be conſidered as diſtinct from all *Expreſſions*, *Prayers*, or *Thankſgivings*, which are made uſe of, *before* and *after* it.

The *Communion*, or *Fellowſhip*, with *Other Beings*, peculiarly implied in our *Joint-partaking* of the *Lord's Supper*, as I have already obſerved, is the *Communion* with *Chriſt* our *Head*, and with all *Chriſtians* throughout the World; even with the *Meaneſt* and *Loweſt*, the moſt *Afflicted* and moſt *Perſecuted*, here below; and not with the Exalted Spirits *above*. For *Chriſt taketh not* hold of Angels; *but of the ſeed of* Abraham He *taketh* hold. *Hebr.* ii. 16: by which means it is, that All *Chriſtians* here below are made *One Body*; or Members, one with another, of *One Body*; under *Chriſt*. And this is a *Communion* which the moſt perfect *Chriſtian* here below ought to be as proud of, as of Singing the *Song* of *Seraphs*; and what, I will preſume to ſay, will do more than That, towards fitting and perfecting his Soul for the Happineſs of a *Future State*. And, (what is ſtill more to the preſent purpoſe,) It is that *Communion*, and *Sympathy*, which his Mind ought to be particularly directed to, in his Attendance upon this *Holy Inſtitution*; agreeably to what St *Paul* ſays expreſsly, with regard to our *Fellowſhip* with the *Whole Body* of *Chriſtians*, in this Rite. I. *Cor.* x. 17.

Before I leave this part of the Subject, I muſt obſerve that the Beſt of thoſe Writers upon this Subject, who have taught that “ by this *Sacrament* Men are entitled, if “ They be worthy Receivers, to the Benefits “ purchaſed by Chriſt's death: and that by "worthily receiving the Lord's Supper "We renew our own part in the Chriſtian Covenant; and ſecure to Our ſelves "His continual Favour and acceptance "through Chriſt:" That, after all this I ſay, They themſelves ſeem to ſuſpect this Doctrine to be uncertain and hazardous; and therefore guard it with ſome ſuch Reſtriction and Caution as this,—— "Unleſs by any Viciouſneſs in the Courſe "of Our Lives we contradict the Profeſſions of Our ſolemn Devotions." But all theſe Forms of Expreſſion and Caution put together, will not, I fear, at all explain the Nature and Effect of this *Rite*.

One reaſon is becauſe they ſeem to contradict and deſtroy one another. For if by this *Rite* We can in any ſenſe be ſaid to *renew our own part in the Chriſtian Covenant*; it muſt be only in this improper one; *viz.* by repeating our promiſes of Obedience, and acknowledging what our own obligations are: which are not Things peculiar to the *Holy Communion*; but may be done every day, and every hour. Under this Notion, therefore, Our partaking worthily of the *Lord's Supper* implies in it the *promiſing* to do our part *towards obtaining* the *Bene-*

fits of Chriſt's death: which is inconſiſtent with the Notion of Our *actual participation* of thoſe *Benefits*, at this very time; when we only engage our Selves to endeavour to come up, in our future lives, to thoſe Terms without which we cannot partake of thoſe Benefits.

Again, if by this ſort of *Confirmation of our own part of the Chriſtian Covenant*, at the *Lord's Table*, *We preſerve to Our ſelves the aſſurance of God's performing his part of the ſame Covenant*; *That is*, of his granting Us the *Benefits* purchaſed by Chriſt's death; this alſo is inconſiſtent with the Notion of the Actual *participation* of them by receiving the Lord's *Supper* worthily. For by the very nature of a *Covenant* between Two, this *performance* on *God's* part muſt depend upon *our* performance of every thing ſtipulated on *our* part: which cannot be determined either from our firſt *making*, or now *renewing*, our part of the *Covenant*; but from Our Behaviour, thro' the Courſe of our Lives.

And laſtly, To ſay that by this Act of partaking of the Lord's Supper *worthily* “We ſecure to Our Selves God's favour “and Acceptance through Chriſt, unleſs by "any Viciouſneſs in the courſe of our lives "We contradict the profeſſions of our ſo"lemn Devotions;" ſeems no better than to give to this *Act*, in *one* part of this ſentence, a *Privilege* which is immediately taken away by declaring, in *another* part of the ſame ſentence, the ſteady practice of all Virtue to be ſo neceſſary, that without it, the performance of this Duty *worthily* will be of no avail towards this acceptance. And indeed, at beſt it is ſaying nothing which teaches Us the peculiar nature of this *Duty*, We are enquiring after: nor any thing but what may be ſaid, with equal propriety, of the ſingle Duty of *Prayer*; or any other of the like ſort.

Theſe very *Cautions*, We ſee, ſuppoſe (what without doubt is true) that a Chriſtian may receive this *Sacrament* worthily; and yet afterwards contradict the *profeſſion* of this part of His *Devotion*, by a *Viciouſneſs in the Courſe of his Life.* As therefore, on one hand, if the Man after this be Vicious and Immoral; this *Sacrament*, tho' *worthily* received, will not ſecure to Him *God's* acceptance: ſo, on the other hand, if his Practice be in all reſpects worthy of a Chriſtian; it is his Univerſal Obedience to the

Will of God, which will be his ſecurity; and not this *particular Inſtance* of it, conſider'd by itſelf. For in both Caſes the receiving this *Sacrament* is the *ſame*, and of the ſame effect; viz. It is *one* Duty, *worthily* performed; and therefore acceptable to GOD. But, being but *One*, it cannot avail, *without* the performance of all *Others*; and, when accompanied with that performance, It is not to *this* ſingle Inſtance of Chriſtian Duty, (any more than to any other,) that the *Chriſtian* owes the ſecurity of his Acceptance with GOD: but to the Practice of his *Whole Duty*, and of that Univerſal *Holineſs, without which no man ſhall ſee the Lord.*

I have thus endeavor'd to guard myſelf and Others againſt all ſuch Doctrines and Ways of Expreſſion concerning this *Duty*, as appeared to carry along with them any Notions which might prove of bad conſequence to Chriſtians; or at beſt do not tend to explain the peculiar nature of it, as diſtinguiſhed from all other Duties of Religion. And ~~from what~~ I have laid down I think it very evident that the proper and conſiſtent way of Expreſſion, upon this Subject, is this: "That partaking *worthily* of the

“*Lord's Supper* is one particular Duty of a *Chriſtian*; that this partaking of it *worthily* is no more than the *Performance* of *One* Duty, in a manner, and with diſpoſitions, ſuitable to the deſign and nature of it; and therefore ought not to be accounted of any more importance towards the ſecuring our Acceptance with GOD, than the performance of a ſingle Duty of this ſort can be: And that every Chriſtian is obliged not only to perform *this* Duty *worthily*, but every other Duty of his Religion upon Principles ſuitable to its nature; and, as to his Final Acceptance with GOD through Chriſt, ought to have his Eye conſtantly and particularly upon that whole Syſtem of Moral Duties, upon which, throughout the *New Teſtament*, his Acceptance is conſtantly put; and upon thoſe Catalogues of Vices which are as conſtantly there declared to exclude all who practiſe them from the Kingdom of Heaven, let their Religious performances, in other reſpects, be what they will.”

To conclude, Let *Chriſtians* be content with what their *Maſter* and his *Apoſtles* have taught them to *expect* from This Duty;

and not think it Any *Exaltation* of *his* Inſtitution, to magnify It into what *He* never deſigned it to be. Let them not Eſteem *That*, as a *Low Diſpenſation*, which is as *High* as it was *His Will* to make it; nor think, *above what is written*, of *That*, which can receive it's value *only* from *what is written*. Let them remember that All beyond, is no better than a Dream: pleaſing perhaps at preſent; but, in the end, hurtful to Thoſe who infuſe it into Others, and to Thoſe who will find Themſelves diſappointed when They are waked out of it. Let them attend upon This *Holy Inſtitution*, as the *Commemoration* of their *Lord*, the Reviver and Teacher of the pureſt Religion in the World: and This will lead their Thoughts to their *Happineſs*, by the Way of their *Duty*; and diſengage them from dwelling chiefly upon *Supernatural Favors*, and *exalted Privileges*, where They are naturally and ſtrongly called upon to think of their own indiſpenſable Obligations to *depart from all Iniquity*, and to *practice all Virtue*; *that is*, to have their *Converſation ſuch as becometh the* Goſpel *of* Chriſt, whom They thus acknowledge for their *Maſter*.

[illegible]

APPENDIX.

IT may not be unuſefull to Thoſe whoſe Benefit I chiefly deſign, before I conclude, juſt to mention, and explain, ſeveral of thoſe *Names*, by which this Religious *Rite* has been heretofore, or is now, called: that ſo, Unlearned Readers may be as little at a loſs as poſſible, to underſtand what They may at any time read, either in *this*, or any other, *Treatiſe* upon this Subject.

1. From the foregoing Account of the *Inſtitution*, We ſee immediately the Reaſon why this Religious *Rite* was called *The Lord's Supper*: which was the *Firſt Name* of it; and a Name agreeable to the Simplicity of the *Inſtitution* itſelf. It was inſtituted at, or after, the *Laſt Supper*, which our *Saviour* and his Diſciples ate together, in Celebration of the *Jewiſh Paſſover*: and, as it was appointed to conſiſt in *Eating Bread* and *Drinking Wine*, It was natu-

rally called, *The Lord's Supper*, from that *Supper* at which our Lord thought fit to declare his Mind about it. But there being nothing in the Words of our *Lord*, or in the nature of the Thing itſelf, with regard to *Chriſtians*, which makes this *Rite* at all leſs proper at any one time of the day than another; Nothing can be inferred, either from the *Deſign* of the *Inſtitution*, or the *Time* of it, to confine the Celebration of it to the Evening. And accordingly, we find that ſome of the *Firſt Chriſtians*, (though not the *very Firſt*) choſe an Early Hour of the Morning to meet and partake of it; becauſe That was the time when they could be moſt ſecure from the diſturbance of their Enemies and Perſecutors. And reaſons of convenience may determine *Others* to Any other time of the Day.

One thing however ſeems neceſſary to be ſaid; *viz.* That, when honeſt *Chriſtians* are directed, under colour of Reſpect to this *Rite*, to a moſt ſcrupulous Care of *not eating* or *drinking*, before They receive this *Bread* and *Wine*: That *then*, I ſay, they ought to call to mind the *time* of its *Inſtitution*; and the original name of the *Lord's-Supper*. This will immediately ſhew them the Weakneſs of entertaining any ſuch *ſuperſtitious dread* of what is rather *agreeable* to the firſt *Time* and firſt *Name* of it, than the contrary. One would be tempted indeed, from hence to wiſh that the *Time* of *partaking* of the *Lord's Supper* had been never altered from what that *Name* ſeems to imply. But when the abſurd Doctrine of *Tranſubſtantiation* came into power, Every *Appendage* and Every *Circumſtance* of this *Rite* was modelled by that *Abſurdity*; and received *Rules* and *Laws* from it. And where that Doctrine is utterly diſowned, Something will often be working the ſame way, in its ſtead, even againſt the natural Tendency of our *Bleſſed Lord*'s own Behaviour. Thus, in the preſent Inſtance. It was in the place of the *Paſchal Supper*, (which uſed to be celebrated *after* every other Meal of the day,) that our *Saviour* bad his Diſciples to *eat* this *bread*, and *drink* this *wine*: but *Others* ſay, Take care to *Eat* this *Bread* and *Drink* this *Wine*, *before* Every other Meal. It was by the *Apoſtles* themſelves call'd the *Lord's Supper*; and, in their days, celebrated at, or after, the *time* of *Supper*: but by *Others* of *later* ages, it has been ſuperſtitiouſly recommended, to be accompanied with Faſting; and this, in ſo particular a manner, as to lead weak honeſt minds to think it a ſort of *profanation* to follow the Practice even of the *Apoſtles* and the very firſt Examples. This is a miſtaken and *Imaginary Reſpect* paid to this *Rite*; though often, I doubt not, ſincerely and piouſly intended. The *real* Reſpect is, in obedience to our Lord's Command, (which does not ſcrupulouſly fix the *time* of day, ſo as to make it part of the *Duty*,) to *partake* of it, at any time which *Cuſtom* has fixed, with the moſt ſerious *Remembrance* of Him.

Another *Name* by which this *Rite* has been long called, is The *Eucbariſt*: which in *Engliſh* ſignifies *Thankſgiving*. And *This* it is deſigned to be, in an high and peculiar Senſe, as it is the *Remembrance* of that *Love* of *God*, in Chriſt's dying for Us, which ought to excite in Us the ſtrongeſt Sentiments of Praiſe and Gratitude. Our Bleſſed *Lord* opened his *Inſtitution* of this *Rite* with *giving of Thanks* to God. And St *Paul*, 1 *Cor.* x. 16. calls the *Cup*, uſed in *this* Religious Ceremony, the *Cup* of *Bleſſing which we bleſs*; that is, over which We ſpeak good Words of *Bleſſing* and *Praiſe*; in alluſion to that *Cup*, uſed in the Celebration of the *Jewiſh Paſſover*, which was upon the

ſame

ſame account called *The* Cup *of* Bleſſing; and eſpecially, as this *Cup* contains *Wine* to be drunk in remembrance of *Chriſt's Bloud* ſhed for our Benefit, and therefore juſtly directs Us to the ſincereſt Thankfullneſs to GOD. And agreeably to all this, in our *Public Office*, the *Communion* is accompanied with ſolemn *Praiſes* and *Thankſgivings*; and, at the Concluſion of it, Almighty God is entreated to accept *this our Sacrifice of* Praiſe *and* Thankſgiving.

It has been in later Ages, called (*Emphatically*, and by way of *Eminence*,) The *Communion*, or The *Holy Communion*, without the addition of any other words. And this muſt be underſtood in the Senſe which St *Paul* expreſſes more largely, 1 *Cor.* x. 16, 17. where he calls it the *Communion* of the *Body*—and of the *Bloud*, of *Chriſt*. *Communion*, as I have before obſerved, ſignifies partaking of, or *Fellowſhip* in, ſomething Common to Many. And ſo, *The Communion*, when the Word is applied to this *Holy Rite*, muſt ſignify the *Joint-Partaking* of that *Bread* which is the *Memorial* of Chriſt's *Body*, and of that *Wine* which is the *Memorial* of his *Bloud* ſhed for Us; which are called his *Body* and his *Bloud* only upon this account.

It may alſo be called The *Communion*, or *Fellowſhip*, as it is a *Joint-Partaking* of *Bread* and *Wine*: in which action we communicate, and bear a part, with all other Chriſtians, of all Places, and all Denominations; profeſſing Our Selves *One Body*, though Many in Number, by thus eating of this Bread; which may be called one and the ſame Bread, as it is appropriated to One and the ſame Religious Purpoſe, and eaten by all of the ſame Society for that *one* Purpoſe only.

But the Name of this *Rite*, which has moſt prevailed, and put the *Others* almoſt out of common Uſe, is That of lateſt Date, and loweſt Authority, in the ſtrict Senſe in which it is now uſed: *viz.* The *Sacrament* of the *Lord's Supper*, and, moſt commonly, The *Sacrament*, without the addition of any other word: agreeably to which the partaking of it is called, *Receiving the Sacrament.* And it many times ſo happens in Religious matters, that *Obſcure Expreſſions* get the better of the *Plain* and ſimple *ones*; and the moſt *Modern* baniſh out of Uſe the moſt *Antient.* But ſince this word has got poſſeſſion; the Explication of it is the more neceſſary, becauſe the

New Teſtament, which knows nothing of it, cannot lead any *Chriſtians* into the *Notion* of it, as applied to the *Lord's Supper.*

The *Latin* word [*Sacramentum*] primarily ſignified an *Oath*; or an *Obligation* expreſſed by an *Oath*; which was always eſteemed as a *Sacred thing.* And in this Senſe, though it be improper to ſpeak of receiving a *Sacrament*; yet the action of partaking of the *Lord's Supper* may be called the *Performance* of a Duty which is in effect a Solemn acknowledgment, and recognizing, of our *Obligations*: as it is a Profeſſing Ourſelves *Chriſtians*; and as ſuch *obliged*, as truly as by an *Oath*, to all the Practice becoming *Chriſtians.*

The *word* ſoon came to be uſed by the *Latin Writers* of the Chriſtian Church (*Tertullian* and St *Cyprian* particularly) for almoſt every thing under the *Old Teſtament*, that bore any ſimilitude to Things under the *New*; and for almoſt every thing relating to *Religion*, under the *New*: and this to ſuch an Exceſs, that the pious and learned *Editor* of St *Cyprian* at *Oxford*, obſerved, in One of his *Notes*, that "there was no word "amongſt *Eccleſiaſtical Writers* of a more

" looſe ſignification, than the word *Sacra-* " *mentum*;" which may eaſily be believed, when this very *Note* was made upon occaſion of a *Paſſage* * in which St *Cyprian* ſpeaks of the *many* and *great* Sacraments *of the Lord's Prayer.*

Thus, amongſt other things, this word came to ſignify Any *Religious Ceremony*; becauſe Every *Religious Ceremony* implies in it the profeſſion of that *Religion* to which it peculiarly belongs; and, by conſequence, the owning our ſelves under all the *Ties* and *Obligations* of That particular Religion. And in this ſenſe, *Receiving the Sacrament* is the *performance* of a *Religious Ceremony* peculiar to the *Chriſtian Religion*; and the Virtual owning Ourſelves, by this action, to be under all the *Obligations* belonging to that *Religion.*

But at length the Uſe of this Word came to be more confined: And in Many parts of the *Chriſtian Church* to be appropriated to *Two* only *Ceremonies*, under the *Definition* of an " Outward and viſible " Sign of an Inward and Spiritual Grace given unto Us, ordained by Chriſt himſelf,

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* *Cyp*. de *Orat. Domin.* Ed. Ox. p. 142.

" as a Means whereby We receive the ſame, " and a Pledge to aſſure us thereof."

And in this Senſe the *Lord's Supper* may be called a *Sacrament*. For the *Bread* and *Wine* are *outward* and *viſible Signs*, or Marks, ordained by *Chriſt* to call to our Minds, and to point out to Us, the greateſt Inward and Spiritual *Grace*, (*i. e. Favor* or *Mercy*) beſtowed upon Man by Almighty God. They call to mind the *Death* of *Chriſt*, and are Memorials of his *Body* and *Bloud*, given and ſhed for our Spiritual Advantage; and conſequently, Memorials of all the *Benefits* we are entitled to, by that Inſtance of *Grace* or *Mercy*: and ſo the *Lord's Supper* is an *Outward and viſible Sign* of the greateſt *Inward and Spiritual Grace given unto Us.*

It is likewiſe an *Outward Sign*, *ordained*, or appointed, *by* Chriſt *himſelf*, to be the *Mark*, or *Memorial*, of all this. Not only ſo: but *ordained* by Him as *One Mean*, amongſt many others, of our Improvement in the practice of the Religion We profeſs by our attendance upon this *Sacrament*; and of our receiving hereafter, in conſequence of that practice, all the Benefits of his *Body* broken and *Bloud* ſhed, now call'd to mind by theſe

Outward Signs. It may be conſidered alſo as a *Pledge*, on *Chriſt's* part, to *aſſure* Us of all this; as the *Bread* and *Wine* are appointed by *Him* to be *eaten* and *drunk*, as *Signs*, (or in *remembrance*,) of that *Death* of *Chriſt* which was the higheſt Aſſurance He could give Us of his Love to Mankind, and of our own Title to the partaking of that Love upon his own Conditions. We cannot indeed, duly partake of the *outward* and *viſible Bread* and *Wine*, in *remembrance* of *Chriſt*; without calling to mind alſo the *Aſſurance* given Us by Him, of our partaking, upon the Terms of his Goſpel, of all the good Things promiſed in it.

In partaking therefore, of the *Lord's Supper*, We may be ſaid to *receive* a *Sacrament*, in the preſent Senſe of that word; as We receive *Bread* and *Wine*, which are *outward* and *viſible Signs* or *Memorials* of thoſe *Inward* and *Spiritual Mercies* which are *given* to Us by our *Lord*, upon the Terms of his Religion; and theſe *Signs ordained*, to this purpoſe of Remembrance, by *Chriſt himſelf*; and upon this account to be conſidered as *Means* (amongſt others) tending to that *Chriſtian Behaviour*, which will at laſt entitle Us to the Poſſeſſion of thoſe *Mercies:* and alſo as *Pledges* to aſſure Us that, as certainly as theſe *Outward Signs* were ordained for the *Remembrance* of theſe *Benefits* promiſed to Us; ſo certainly *God* will be ready to beſtow upon Us hereafter all the *Benefits* thus promiſed, upon our perſeverance in the practice of Every Inſtance of Virtue and Holineſs required of *Chriſtians.*

PREFACE.

THE great deſign of the Duty of *Prayer* is, To expreſs, under an *actual* Senſe of the Preſence of GOD, thoſe good Sentiments, and pious Diſpoſitions, which it is proper for Us to entertain and cultivate within Us, conſider'd as dependent, reaſonable, and ſocial Creatures: and particularly, as Creatures made capable of knowing One Supreme Maker and Governour of all things, and plainly accountable to Him for our whole Conduct. The *Sentiments* I mean are ſuch as ariſe from our Dependence upon GOD; from our Obligations and Duty to Him; and from our Relation to one another, as Partakers of Humane Nature, and Members of Humane Society.

And then only it is, that We fully anſwer the deſign of this Duty when We perform it in ſuch a manner, as that it may have a good effect upon Ourſelves, by keeping up the juſteſt ſenſe in our minds, of all ſuch important Conſiderations as are the true grounds of our Faith and Hope in GOD; and the ſtrongeſt motives to our own conſtant Practice of all that is good and praiſeworthy. This indeed, I always conſider as the great End of *Prayer*, as well as of *Faith*: and cannot forbear thinking that in order to be effectual with GOD, it muſt be uſeful to Ourſelves.

With a conſtant regard to this *Notion*, I have drawn up, for the uſe of ſuch as have no better helps at hand, the following FORMS. They contain in them, *Confeſſion* of Sins; *Petition* for all good things; *Praiſe* and *Thankſgiving* to our great and good Governour; and *Interceſſion* for the whole World of underſtanding Beings: all which, are now, by cuſtom, comprehended under the common word, *Prayer*.

In what relates to *Confeſſion*, I have purpoſely choſen ſuch *general* Expreſſions as it may be proper for All to make uſe of; and avoided ſuch *particular* ones, as They, who know their own paſt life to deſerve them, and think ſeriouſly of Repentance, may eaſily ſupply to Themſelves, if they judge it neceſſary. They alone are conſcious of the particularities of their own Condition: and, as no other perſon can truly know them, no other perſon can pretend exactly to adapt any Words to them. But, for ſuch as have happily, thro' the kind diſpoſitions of Providence, preſerved themſelves innocent from the common Vices of the World about them; I eſteem it but an ill return to Almighty GOD, for Theſe to put themſelves upon a level with thoſe Unhappy Perſons who have lived in an habitual Courſe of willfull Sin; and a falſe humility, to ſpeak of Themſelves to Almighty GOD, as if they were guilty of Crimes in which They are not conſcious They ever bare any part; or as if They thought, He made no diſtinction between the Beſt and the Worſt of his Intelligent Creatures, in this imperfect State.

Neither could I here ſuffer Myſelf to direct any *Chriſtians* to aſk the Pardon of their ſins, upon the bare *Confeſſion* of them; or to expect it merely upon their Entreating Forgiveneſs for the ſake of *Jeſus Chriſt*: but have thought it agreeable to the *Goſpel* to make it their own Diſpoſition, and Act, to aſk and expect Forgiveneſs, as *His* Diſciples, upon *His* conditions only, *viz.* the forſaking their Sins, and the actual Amendment of their lives.

In the *Petitioning* part, I have been carefull not to lead *Chriſtians* to aſk any thing of *Almighty God*, but with ſuch Submiſſion, upon ſuch a Foundation, and ſuch Reaſons, as are ſuitable to the Nature of things, and the Religion which They profeſs: intermixing many of thoſe Conſiderations, which may leave a laſting and deep impreſſion upon their Minds, of their own Duty, both with reſpect to *Proſperity* and *Adverſity*; to the *Life* which now is, and the *Life* which is to come.

In the Part of *Praiſe* and *Thankſgiving*, I have endeavoured to ſpeak of the Perfections of GOD's Nature, and the Inſtances of his Goodneſs to us, in ſuch a manner, as to lead us to *imitate* what We acknowledge ſo lovely; and to ſhew the ſincerity of that Gratitude, which his Mercy naturally requires, in the Practice of every thing that is acceptable to our Great Benefactor: being perſuaded that the Expreſſion of our inward ſenſe of his Perfections, and the Remembrance of the particular reaſons upon which our Thankfullneſs ought to be founded, are of no avail, without taking into the account the natural Tendency of all, to the influencing our Behavior, and the confirming us in an Univerſal Obedience to Him.

In the *Interceſſions* for Others, I have endeavoured to regulate every Expreſſion by the Rules of Univerſal Love, and of true Chriſtian Benevolence towards the whole Rational Creation. I cannot, indeed, but think that there is no Part of what is comprehended under the name of *Devotion*, or *Prayer*, more acceptable to GOD, or more truly beneficial to Ourſelves, than This; which perhaps We are not always ſo ſenſible of, as We ought to be. The Expreſſion of Our Good-will and Extended Benevolence towards All our Fellow-Creatures is ſo becoming Us, both as We are *Men*, and as We are *Chriſtians*; that it cannot but recommend Us to the Favor of Him, who is the God of Love, and the Father of All Beings. And this *Expreſſion*, often and ſeriouſly repeated, cannot but awaken the kind Affections, where They are drooping; and keep them alive, and enlarge and increaſe Them, where they are awake; whilſt our Underſtandings and Hearts go together.

I have therefore, done my Endeavour to adapt this part to the purpoſes of *Rational* and *Social* Creatures, in ſuch manner that, in the Uſe of it, They may be acceptable to GOD, by pouring out before Him the overflowings of Benevolent Hearts; and cultivating in their own Souls the Love of Mankind: cheriſhing by this means every Virtue that regards the Good of Humane Society; and improving all that Beneficence of Temper and Sweetneſs of Diſpoſition, upon which the Happineſs of Others around them may depend; and which it is the peculiar Glory of the *Chriſtian Religion* to heighten and enlarge towards the whole World.

The *three* firſt *Forms* are propoſed for the *daily* uſe of well-diſpoſed Chriſtians in their Cloſets. But to make my Deſign the more compleat, I have added a *Form* of a much greater length, and drawn out into many more particulars, than the *others*. This is not preſſed upon any good Chriſtian, as if ſo long a *Form* were neceſſary: but only prepared and placed here, for the uſe of Thoſe who, upon ſome more ſolemn or particular occaſions, may think it of great advantage to ſpend more than ordinary time in this good Employment. And to theſe *Forms*, (which are deſigned for Perſons retired by themſelves,) I have ſubjoined a *Prayer* for a *Family*, adapted both to the *Morning* and *Evening*; that it may be at hand for the Uſe of any Perſons who have not thrown off that part of Worſhip, ſo uſefull not only to Themſelves, but to All about them. And with the ſame view have added a Number of ſelect *Collects* out of the *Common-Prayer* of our *Church*, that they may be ready for ſuch as may like them better for the Service of their *Families*, than other Compoſures.

May All, who ſhall think fit to make Uſe of theſe *Forms*, ſincerely endeavour to bring with Them a ſerious Temper, and fix'd Attention of Mind, ſuitable to ſuch a Duty! *by all means ſtriving* (if I may uſe the words of *Biſhop* Taylor) *to obtain a diligent, a ſober, an untroubled, and a compoſed Spirit:* conſidering *Prayer* (as He deſcribes it in another place) as *the Peace of our Spirit, the Evenneſs of Recollection, the Reſt of our Cares, and the Calm of our Tempeſt:* on one hand, not uneaſy for want of any ſuch *Commotion of Mind*, as cannot be a Neceſſary

Part of the *Duty*, becauſe it is not in the Power of Every Chriſtian; and, on the other hand utterly avoiding the great *Evil* of a *Cold* and Unconcern'd Spirit; which indeed, is a State of Mind abſolutely inconſiſtent with all Senſe of the Preſence of GOD, and all Belief of the Importance of what They pretend to be about.

In a word, My great deſire in what I now offer, is to conſult the real ſervice of thoſe Chriſtians who are content to converſe with GOD, and Themſelves, in a manner becoming Reaſonable Creatures, and Moral Agents; whoſe praiſe it is to be guided, in This and every other Inſtance of their Practice, by the Principles and Motives They can underſtand: And my great Aim is to direct Them to perform this Duty under the Conduct of their Underſtandings; with ſuch an earneſt Intention of the Mind, thro' every ſtep of it, as may preſerve their Thoughts from being drawn aſide by the ſtrength of any ſort of Paſſion; or from being interrupted by any Willfull and Inexcuſable Careleſſneſs. And I have now nothing left but to pray that the Whole may be found as truly ſerviceable to ſuch Chriſtians, as it is ſincerely deſigned to be!

I. PRAYERS
FOR
Particular PERSONS.

1. *A ſhort* Prayer *at firſt riſing, in the* Morning.

IT becomes me, O Lord, before the Thoughts of this World find any place in my Mind, to lay hold on the firſt opportunity this Day affords me, of worſhipping Thee my Creator and Governour. I adore the Perfections of thy Nature; and acknowledge thine undeſerved Goodneſs to me. I bleſs Thee for every Inſtance of it, thro' my whole life: and at this time particularly, for the watchfull Care of thy Good Providence, by which I have been ſecured from the dangers of the laſt night. I entreat of Thee alone, as the Father and

Judge of Mankind, the Pardon of every willfull tranſgreſſion, and omiſſion, of my Duty, thro' my whole life. I beg this upon thoſe Terms only, which the Holineſs of thy Nature, and the Declarations of Jeſus Chriſt, have mark'd out to Us. I here acknowledge my ſelf thy Creature, and thy Servant, and the Diſciple of thy Son; and as ſuch obliged by all the ſtricteſt ties of Duty, Gratitude, and Intereſt, ſincerely to ſearch out and perform thy Will; and never willfully to offend againſt thy Holy Laws. I now entreat thy Fatherly Goodneſs towards me; and beg of Thee, the Governour of the World, Protection and Favour: profeſſing before Thee, my entire dependence upon thy Wiſdom, Power, and Goodneſs. Defend me, I beſeech Thee, this Day, from all Dangers, and ſad Accidents. Guard me, by the Diſpoſitions of thy good Providence, from all the ways of Sin: and lead me forward in the paths of all Virtue, towards the perfection of a reaſonable and moral Agent here, and the Happineſs prepared for Him hereafter. Accept, O Lord, this my firſt Service of this Day, according to the Goodneſs of thine own Nature declared by thy Son Jeſus Chriſt, our Lord: in whoſe Name, and in whoſe Words, I farther call upon Thee.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

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2. *A ſhort* Prayer *at* Night, *juſt before going to Bed.*

O GOD, my great Creator, Preſerver, and Benefactor, I approach Thee with the ſincereſt reverence and humility, to pay the laſt acknowledgments of this Day to Thee, before my Eyes are cloſed with ſleep. I praiſe and magnify thy Name for all thy Mercies: particularly at this time for thy Preſervation of me through the paſt day; and for that tender care and guidance of thy merciful Providence, by which I have been defended from all the great Evils, both Natural and Moral, with which this imperfect State ſo much abounds. Whatever of Good or Happineſs I enjoy, to Thee I give the praiſe of it, and to thy Favour. My willfull Imperfections, and Failings; My Tranſgreſſions, and Neglects, in any inſtances of thy Law and my Duty, I truly repent of. I take the Shame of them to my ſelf; and ſeek the pardon of them from thy Fatherly Mercy and Goodneſs alone. Forgive me, I beſeech Thee, upon the Terms of thy Son's Goſpel, whatſoever Thou haſt ſeen amiſs in any part of my Conduct, thro' the paſt Day: and take me, and all in whom I am concerned, into thy Care and Protection thro' this Night. Defend us, if it be thy Holy Will, from the deſigns of Evil men; and from every thing terrible and hurtfull. And lead us all, in the paths of thy Good Providence, to everlaſting Life and Happineſs, thro' thy Fatherly Goodneſs, and thy Love to Mankind, declared by thy Son Jeſus Chriſt our Lord; in whoſe Words, I conclude the Services of this whole Day.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy knowing and imitating Thee, and of enjoying thy Favour. I bleſs Thee that I have been called to the Knowledge of a Religion; from which I have received many and great Advantages, Aſſiſtances, and Opportunities, towards the anſwering the true deſign of my Creation. I bleſs Thee that, by the Diſpoſitions of thy good Providence, I have been led to a juſt Senſe of the excellence of Virtue, and of the Importance of true Religion; and that this Senſe hath been improved by the beſt Examples and Sentiments of Others, and by many peculiar Inſtances of thy mercifull Care and Goodneſs.

I praiſe thy Holy Name for all that thy Son Jeſus Chriſt did, and taught, and ſuffer'd, in this World, in order to redeem Mankind from the Power and Puniſhment of their Sins; to lead Them more effectually to the Knowledge of Thee, and the Practice of their Duty; and to confirm to Them the reaſonable hope of being immortally happy hereafter. For theſe and all thy Mercies, which reſpect another and a better life than the preſent, my Soul doth magnify Thee, O Lord, and all the powers within me praiſe thy Holy Name.

Nor ought I to neglect to thank Thee for thoſe many inſtances of thy Mercy, by which Thou haſt made my Eſtate in this ſhort and uncertain life, much happier than it could have been without them: for affording me not only all the neceſſary ſupports, but many of the moſt deſirable conveniencies, of ſuch a ſtate. Continue, O Lord, I beſeech Thee, theſe thy temporal Favours to me, if Thou ſeeſt it conſiſtent with my chief and eternal Good: if not, lead me to Eternal Life in whatever paths thou ſeeſt fit. I reſign my ſelf, and all my concerns, into thine Hands; and entreat Thee to be my Guide, and my Governour, unto death. Let the Senſe of theſe thine undeſerved Mercies inſpire me with ſuch a gratitude as may ſhow it ſelf in the ſuitable returns of a good life, and Holy converſation; and with ſuch a love of Thee, as may expreſs it ſelf in the keeping thy Commandments.

Whatever moral imperfections there are ſtill in me; direct me to the knowledge of them, and to the proper means of putting an End to them: And aſſiſt me, by all the methods of thy Wiſdom and Goodneſs, in the great work I have to do; the perfecting my mind in all that is truly excellent;

and the working out my Salvation in the Methods agreeable to thy Holy Will, and to the Obligations of a reaſonable and moral Agent.

I beſeech Thee likewiſe, to be mercifull to the whole World. Inlighten the dark corners of it with the true knowledge of Thee, and of thy Goſpel, in its ſimplicity: and ſow the ſeeds of all Virtue and Happineſs in all parts of it. Lead all profeſſed Chriſtians to Truth, and Righteouſneſs, and Peace; that ſo they may be an Honour to the Religion they profeſs. Put an end to Idolatry, and Superſtition, and all ſpiritual Tyranny and Oppreſſion. Give an open check to all that Pride and Ambition, which diſturb the World. Quiet the turbulent ſpirits, and compoſe the unchriſtian animoſities, of Mankind.

Look down, with much Mercy, upon this my native Country. Cure our evil Tempers; and conquer our unchriſtian and uncharitable Diſpoſitions: And grant that, at length, Mutual Love and Charity may flouriſh and abound amongſt us, amidſt our greateſt differences. Pour down all Bleſſings, Spiritual and Temporal upon our moſt gracious KING, and his Royal Family. Endow Thoſe who are called to any Office, under Him, for the adminiſtration of Juſtice, or Government, amongſt us, with all Gifts and Abilities neceſſary for the diſcharge of their great Truſt: and proſper and protect Them in the due Execution of it. Lead all the Miniſters of thy Goſpel to teach thy Truth in ſimplicity; and, by their example and doctrine, to bring themſelves, and Thoſe who hear them, to Eternal Life.

Extend thy Mercy and Compaſſion to all afflicted Perſons; of whatſoever ſort, or degree, their Afflictions may be; to all who are in a State of Uneaſineſs of Mind, or Pain of Body; a State of Want, or Sorrow; of Perſecution, or Oppreſſion: giving to them all the ſupports and aſſiſtances ſuitable to their ſeveral diſtreſſes; and, in thy good time, an happy iſſue out of all their calamities. Bleſs all in whom I am more nearly concern'd, with every thing truly good for them. Shower down thy Mercies on my Friends and Benefactors; granting them all Happineſs here, and hereafter. Forgive all my Enemies, if ſuch there be; and ſhew thy Mercy to them.

Finally, O Lord, Pardon all my paſt ſins; Guide and govern me, by thy Holy Spirit, in my ſincere Endeavours to attain everlaſting life. Promote my true Happineſs, as Thou ſeeſt fit; and mercifully receive me, and my imperfect ſervices, according to thy Goodneſs declared by thy Well-beloved Son Jeſus Chriſt: in whoſe Words I farther pray, for every thing neceſſary; and in behalf of every one I am obliged to remember before Thee; ſaying,

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

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4. *A large* Form *of* Prayer, *for more particular Occaſions.*

O GOD, the ſupreme Maker and Governour of the World, perfect in All that is truly Great and Lovely; I, thine unworthy ſervant, appear before Thee, under the deepeſt ſenſe of thy glorious Perfections, and of my own great and many failings and imperfections. Under this ſenſe, the only ſupport and ſatisfaction to my mind is, that Thou art too juſt and too good not to accept of the ſincere endeavours of thy Creatures to reform whatever has been amiſs in their paſt Conduct; and that Thou haſt ſent thy Son *Jeſus Chriſt* into the World, to *Save* Us *from our Sins*, and to declare to us plainly the Terms of thy Forgiveneſs and Favour. In his Name therefore, I preſent myſelf before Thee: and, as his Diſciple, I entreat of Thee, the pardon of whatſoever Thou haſt ſeen amiſs in me, from the beginning of my Rational Life unto this day. Forgive, O Lord, every willfull thought of my mind which has been diſagreeable to thy Nature and Precepts; every word of my mouth, unworthy of a Man, or a Chriſtian; every inſtance of my behaviour which has been diſpleaſing to Thee, or my own conſcience: Every offence, of whatſoever ſort or degree, againſt Thee, my Neighbour, or Myſelf. Forgive me all the ſins which I myſelf can now call to my own remembrance; *particularly* * And forgive me likewiſe all thoſe Tranſgreſſions of thy Holy Will, which may now be out of the reach of my Memory; but have been open to thine All-ſeeing Eye, and are known to Thee with all their circumſtances and aggravations.

* *Here it may be proper for a Perſon to mention any remarkable Inſtances, if He be conſcious of any Such: but highly improper to confeſs Sins, of which he knows not himſelf to have been guilty.*

Pardon me, O Lord, according to the abundant Goodneſs of thy Nature, and the Declarations made by thy Son Jeſus Chriſt: and grant me that forgiveneſs, which I neither aſk, nor expect, but upon thoſe Terms and Conditions which Thy Holineſs and Mercy have laid down in his Goſpel. Behold, O Lord, I entirely and willingly forgive All who have, in any inſtance, or in any degree, offended or injured me: without which I ought to entertain no hopes of my own forgiveneſs. And if I have myſelf injured any perſon, I am as truly diſpoſed and ready to make all poſſible reparation, as I am to entreat thy favour to myſelf. And as I am ſenſible that no forgiveneſs can be expected, according to Thy *Goſpel*, without amendment of life; I ſeriouſly renounce all communication with whatſoever is diſpleaſing to Thee; and ſincerely reſolve to make it my great Endeavour to correct every thing that is amiſs in my temper and behaviour; and to bring my ſelf ſtill nearer to thy Holineſs and Happineſs. Forgive me, therefore, as Thou haſt promiſed by Thy Son. Accept me to thy Mercy: and give ſucceſs, I earneſtly beſeech Thee, by thy gracious Favour and Providence, to theſe purpoſes and deſigns of my Soul.

And now, O LORD, according to the ſame Goodneſs to thy Creatures, graciouſly receive the earneſt PETITIONS which I offer to Thee for every Good that it is fit for me to pray for. I acknowledge Thee to be the great Author of all our Beings; the Original of all our happineſs; the

Giver of all good Gifts; and the Diſpoſer of all Events: and therefore, profeſs my dependence upon Thee alone for every Thing I ought to wiſh for, or deſire. I am ſenſible, O Lord, that to Thee entirely I muſt owe, every degree of happineſs I can ever enjoy, or hope for. I am ſenſible that Thou art the tendereſt Father, and beſt Friend, to Thy creatures; diſpoſed to lead them to their greateſt Good; and ready to promote and aſſiſt their ſincere endeavours after it. And therefore, before Thee, and in Thy Preſence, I willingly lay open the deſires, and wiſhes of my Soul, which I think agreeable to Reaſon, and thy Holy Will.

I eſteem it the Glory of our Nature that we are made capable of ſuch an exalted and rational Happineſs as reſults from the knowledge of Thee, and the Imitation of thy moral Perfections. And as Thou haſt more fully aſſured us of this, in the Chriſtian Religion; let the ſerious conſideration of that Grace and Mercy which hath appeared in that diſpenſation effectually lead me to the good End propoſed in it. Let the Holy Precepts of that perfect Inſtitution by which I profeſs to be guided, and the unſpotted Example of that great Maſter whoſe Follower I deſire to be accounted, engage me to live in all reſpects as becomes the Goſpel, and the Diſciple, of *Jeſus Chriſt.* Particularly, O Lord, let the conſideration of the peculiar Genius of that Goſpel, and of thoſe Virtues which the Great Author of it accounted the Glory of his own Life, influence me to endeavour to excell in them: and engage me to love the whole race of Mankind with an univerſal Charity, and beneficent Diſpoſition; to rejoice at all opportunities of doing Good either to the Souls or Bodies of Men; and of adding to the Satiſfaction and Happineſs of all about me; to ſtoop even to the loweſt offices of Kindneſs to others; to be ready to forgive the ſharpeſt and moſt undeſerved Injuries, and to return Pity and Benevolence for them; and to be ever willing to condeſcend, and yield, for the Good of others: that ſo, the trueſt Humility, and the moſt extenſive Charity, may adorn every action and circumſtance of my Life; and all Pride, and Paſſion, and Uncharitableneſs, may be check'd and ſubdued by the power of Religion; and the lovelineſs of the contrary Virtues.

Let the ſenſe of my own many failings, and the imperfections of our Nature, diſpoſe me to be willing to put a candid and favourable interpretation upon all thoſe actions of Others, which can juſtly and reaſonably demand it, or admit of it; as well as to be ever ready to forgive the offenſes of Others, towards myſelf. And let the ſenſe of thy Goodneſs in allowing me ſtill Time and Opportunity, for perfecting my Soul in all that is praiſe-worthy, induce me to ſtudy more conſtantly and uniformly to pleaſe and imitate Thee.

My outward condition with reſpect to the good things of this World, it is my Happineſs, as well as Duty, to refer wholly to thy wiſe Will and Pleaſure. But as Thou haſt ordained us to belong to this World, as well as to expect another; and haſt framed us ſo, that we cannot but be ſenſibly affected with our good and bad eſtate here below; of Thee therefore, it becomes us to beg, with ſubmiſſion to thy Providence, the ſecurity and continuance of the good things we already enjoy; and the increaſe of them, if that be truly good and needfull. And as, by thy appointment, I have already experienced in this World, many Evils and Afflictions; and have been witneſs to many more around me; ſuffer me to implore the gracious regards of thy Fatherly Affection towards me: and to pray to Thee, with reſpect to them, according to the pattern of thy Son *Jeſus Chriſt*; *Father, if it be poſſible*; If it be conſiſtent with, and agreeable to, thy wiſe and gracious purpoſes, ſecure me, and all in whoſe happineſs I am moſt nearly concerned, from all ſad accidents, and calamitous events; from all tormenting pains, and grievous diſeaſes; and from every thing inconſiſtent with ſuch an Happineſs as may lawfully be deſired in this tranſitory World. *Nevertheleſs, not as I will, but as Thou wilt.* And therefore, O LORD, if thy unerring Wiſdom ſhall otherwiſe determine, let the ſerious meditation on the Example of *Chriſt* himſelf, and that innumerable company of the beſt of Men, who have gone before me in this Conflict, inſpire me with a zeal to imitate their patience; and let the contemplation of thy Fatherly goodneſs engage me to an hearty and rational ſubmiſſion to all thy Diſpenſations: remembring what an Happineſs it is, to be under the government of a Being, who knows what is in all reſpects beſt; and who cannot afflict his creatures but for wiſe and good Ends. And let the ſenſe of thy gracious deſign in all my afflictions, lead me to the true, and right uſe of them: to diſengage my affections more and more from this World; and to ſeek for happineſs in a better and never-changing State.

Let the Conſideration of the certainty of Death, the laſt of all temporal Evils, influence me to endeavour to make it happy by ſuch a virtuous life as may give Me a well-grounded hope in thy Mercy. Let the review of thoſe Uncertainties, and Troubles I have met with in this World, render me the more ready and contented, at thy appointed time, to leave it. And let the proſpect of Glory and Happineſs hereafter exalt my mind above any fond regards to this ſtate of Sin and Miſery: and enable me to act as becomes one who truly believes Life and Immortality to be brought to light thro' the *Goſpel.*

Finally, O LORD, my great and chief requeſt is, That, by the diſpoſitions of thy good Providence, I may obtain everlaſting happineſs hereafter; and that the ſtate of this

World, with reſpect to Me, may be ſo ordered; and the Trials, to be appointed for me in it, may be ſo proportioned to my condition and powers, as moſt effectually to promote and ſecure my eternal and greateſt Good, after the few days of this Life are paſt away. Deny to me, therefore, out of thy great Goodneſs, whatſoever is truly bad or unfit for me; tho' I ſhould be ſo weak as to deſire and wiſh for it: and grant me every thing that is truly good for me; tho' I ſhould be ſo blind, and ſo void of Wiſdom, as not to ſee, or ask it. As far as my Petitions are reaſonable, and agreeable to the eternal Laws of Wiſdom, and the purpoſes of thy governing Providence, and thy Holy Goſpel; ſo far only, I entreat thy favourable conſent to them. As far as they are not ſo, I utterly renounce them; and ſubmit my own Will entirely to Thine: and, in a deep ſenſe of my own imperfections, beg of Thee to accept of the ſincerity of my heart; and, out of the abundant Goodneſs of thy Nature, to overlook and ſupply all the defects of my Services.

To theſe *Petitions* it becomes me to add the indiſpenſable Tribute of the ſinceреſt PRAISES and THANKSGIVINGS of my Soul; due to the Glories of thy Nature, and to thy Goodneſs to thy Creatures. I know, O God, that thy Perfections are far exalted above all that can be conceived or expreſſed by us; that thy Mercies are above all our thanks; and that thy Unalterable Attributes ſtand not in need of any homage we can pay. But it becomes us to acknowledge, and celebrate them.

The Glories of thy Nature, are the Glories of perfect Power and perfect Holineſs, adorned with perfect Goodneſs, and guided by unerring Wiſdom and Knowledge: ſuch Glories as are, in themſelves, worthy of our higheſt Admiration and Praiſes; as well as the foundation of all the happineſs we ourſelves can poſſibly enjoy, or hope for.

And as it becomes us to celebrate the lovely Perfections of thy *Nature*, as it is in it ſelf: ſo are we indiſpenſably oblig'd to pay Thee our moſt grateful Acknowledgments for the diſplay of thoſe Perfections in all thy Diſpenſations towards thy Creatures, and for every inſtance of thy tender regards to us. Accept therefore, O gracious Lord and merciful Father, the poor tribute of mine unfeigned thanks for the manifold

Experiences which I have had of thy Loving Kindneſs, and the many marks I have received of thine undeſerved favour. To Thee I owe my Exiſtence; and, together with it, all the faculties and powers that diſtinguiſh our nature from that of the lower animal World. And as it is impoſſible to conceive any End in thy creating me, and placing me in that rank of Creatures to which I belong, but the glory of communicating thy own happineſs in all fitting proportion: So, when I conſider what it is to be made capable of knowing Thee, the Fountain of all Good; of imitating Thee, the great Original of all Perfection; and of enjoying thy Favour, the foundation of all laſting and ſubſtantial Happineſs; I muſt acknowledge thine undeſerved Goodneſs, and for ever praiſe Thee for making me capable of ſo ineſtimable Bleſſings.

I muſt remember likewiſe, with the higheſt gratitude, before Thee, that, in order to ſecure and carry forward this gracious End of our Creation the more effectually, it hath pleaſed thy Goodneſs to ſend thy beloved Son into the World, to teach, and live, and die, in order to ſave Us from Our Sins, and to conduct Us effectually to our true and everlaſting ving happineſs. I bleſs thee for the Divine Inſtructions He hath given his Followers concerning the certain method of obtaining eternal Life; for the blameleſs and perfect Example of Holineſs and Patience, He hath ſet before Us; for his *humbling Himſelf even to the Death upon the Croſs, and ſhedding his Bloud for the remiſſion of our Sins*; and for his plain Declarations of thy gracious Acceptance of all ſuch as ſincerely receive Him for their Maſter, and heartily endeavour to know, and comply with, his Terms. I bleſs Thee for the mighty evidences He gave that he was truly ſent by Thee on ſo gracious an Errand, by the purity of his Doctrine; by the integrity of his Life; by the nature and number of his Miracles; by the glory of his Reſurrection after an ignominious Death; by his Aſcenſion into Heaven; and by his pouring down from thence the wonderful gifts of the Holy Spirit, in order to the propagation of his Religion, and the ſettlement of his Church: by all theſe arguments eſtabliſhing our Conſciences in Peace and Truth.

I bleſs Thee that the joyful ſound of thy Goſpel hath arrived to this part of the world; That it hath here, by the peculiar favour of thy good Providence, been reformed from many groſs abuſes under which it long laboured; and now lies open to the view and ſtudy of all men: That, by thy mercifull Appointment, I have been called to the Knowledge of it, as it is in it ſelf; and ſo am the better aſſur'd of the true way to happineſs; the more forcibly engaged to follow after it; and the more likely to obtain great degrees of it, if I be not wanting to my ſelf: for all which Inſtances of thine Undeſerved and Ineſtimable Goodneſs, no words can ſufficiently expreſs the grateful Sentiments which ought to fill and poſſeſs my Soul.

Accept likewiſe, O GOD, my moſt hearty and unfeigned Thanks for the conſtant regards of thy good Providence towards me: To which I am indebted for many ſingular and peculiar happineſſes. To Thee I owe, that I was born in a Country, where Chriſtianity is ſecurely profeſs'd; that I have been inſtructed in the Principles of true Religion and Virtue; and my mind led to the knowledge of the moſt uſefull and important Truths: and particularly, that I have been ſecured, by thy Goodneſs, from many of thoſe great and hazardous Trials which have ſo often proved fatal to Others.

To Thee I owe whatever opportunities I have enjoyed of improving myſelf in what is truly praiſeworthy; whatever peculiar advantages there are in that condition, in which it hath pleaſed Thee to place me with reſpect to this World, towards the attaining the greateſt Good and Happineſs of a reaſonable Creature. To Thee, the Great Creator and Governour of the World, I owe all theſe bleſſings; and to Thee I offer up my ſincereſt acknowledgments for Them.

I bleſs Thee for that daily care of Thy Government over this World, by which I have been preſerved, ever ſince I was born, from innumerable dangers; many more than I can number, and many more than I know of. A mercy! which I ought thankfully to acknowledge, not merely with reſpect to this life, but to a better; as by this means I have ſtill greater opportunities of advancing yet farther in the paths of virtue, and adding an increaſe to my Happineſs in the World to come.

I deſire likewiſe to offer up my unfeigned thanks for all thoſe temporal bleſſings and conveniencies, by which Thou haſt made my paſſage thro' this World much more tolerable and eaſy than it could otherwiſe have been; for the uſe of my Reaſon, and Underſtanding preſerved to me, without which all other Bleſſings are vain; for that meaſure of health and ſtrength; that eaſe, and freedom from pain, which I have enjoyed; for the ſupports of Friendſhip and Society; for the comforts of Food, and Raiment, and Habitation; and for all the good things with which Thou haſt in Mercy ſurrounded Me, and Thoſe in whoſe good Eſtate I am nearly concern'd: whilſt ſo many Others paſs their lives under the heavy preſſure of the contrary Evils.

What can I render unto Thee, O LORD, worthy of all the numberleſs inſtances of thy favour which I have experienced? I praiſe and magnify thy great and glorious Name: and acknowledge myſelf under the ſtricteſt and moſt indiſpenſable obligations to live, and act, in all reſpects, as becomes one that hath taſted ſo largely of thy Loving-kindneſs. I profeſs, O Lord, my hearty reſolution of endeavouring to do ſo; and offer up my ſincere deſires, that by the conſideration of what I have now remembred before

Thee, I may be led to make returns in ſome degree ſuitable to ſo many, and ſo great, inſtances of thy Goodneſs.

Let the ſerious contemplation of thy Glories, and Perfections, incite me to endeavour conſtantly to adorn my own nature with thoſe moral Perfections which I acknowledge to be ſo worthy of praiſe; and engage me to imitate what appears ſo truly lovely and glorious. Let the conſideration of thy mercifull deſign in making me capable of knowing Thee, and being eternally happy in thy Favour; powerfully move me to make ſuch an uſe of thoſe faculties Thou haſt endowed me with, that they may lead me to a due ſenſe of this happineſs, and conduct me ſafe to the poſſeſſion of thoſe Pleaſures which are at thy Right Hand. Let thy unſpeakable mercy in ſending thy Son into the World for the ſecuring and promoting my Happineſs, effectually influence me to embrace his Offers; to fulfill his Commands; to imitate his Example; and to live in all reſpects as becomes his Diſciple. Let the Senſe of thoſe peculiar advantages which I have, by thy eſpecial favour, enjoyed, lead me to ſuch a carefull uſe and improvement of them, that they may be the happy occaſions of more than ordinary degrees of Perfection and Glory hereafter.

Let the conſideration of thy gracious deſign in affording me ſo many temporal good things, and ſo many comforts, in this imperfect State, influence me to uſe them all to thy Glory, as periſhing uncertain Goods; to be enjoyed with temperance; and to be employed for the uſe and ſupport of others, as well as my own. And let the ſerious remembrance of all thy great and undeſerved Goodneſs to me, open and enlarge my heart towards others; lead me to imitate what I praiſe and celebrate ſo much in Thee; and teach me to be ready to do good to All; to pity the follies and miſeries of Mankind; and, as far as I am able, to promote the happineſs of all around me: that by ſuch a Return to all the inſtances of thy Goodneſs and Mercy, I may ſhew my ſelf truly ſenſible of them; and ſincerely thankfull for them.*

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* *Whoever finds this* Form *too long to be uſed at once, may ſtop here, only adding*——Theſe *Prayers* and *Praiſes* I offer up to Thee, in the Name of thy Son *Jeſus Chriſt*, in whoſe words I farther call upon Thee, ſaying, *Our Father*, &c.

And when He returns to make uſe of the remaining part, He may begin thus——With the Prayers and Praiſes, which I have already preſented before Thee this day, I beſeech Thee, &c.

With theſe Prayers and Praiſes, I beſeech Thee, O GOD, to accept the ſincere expreſſions of my Charity and Good-will towards thy whole rational Creation: which I now offer to Thee, the Father of all, as a Member of the whole Society of Mankind; and more particularly as a Member of the Church of Chriſt, founded in Love and Charity. As ſuch, I ſincerely rejoice before Thee in every degree of Happineſs enjoyed by any of my Fellow-creatures here below; and heartily beſeech Thee to diſpenſe more, and larger, communications of it to this lower World: to increaſe it in all Thoſe who enjoy it in any meaſure; and to impart ſome Portions of it to all who are in any ſort of Miſery, and Diſtreſs.

Look in great mercy upon the ſad Eſtate of that part of Mankind, who know not thy Nature; nor worſhip Thee, as becomes thy Perfections. Put an end to their Idolatry, and Superſtition, by ſhewing them the Light and Evidence of thy Goſpel, in its Simplicity: and, by bringing Them to the Knowledge of thy Truth, lead them to a capacity of greater degrees of Happineſs than they could otherwiſe arrive at. Have pity likewiſe on the Remains of thy ancient People, the *Jews*; and all

Others, who are better inſtructed in the Belief and Worſhip of Thee, than the *Pagan* World: and guide them to a yet greater degree of true Knowledge, by directing their way to the knowledge ~~of thy~~ Son, and the practice of his Laws; and bringing them, by this means, to the juſtification and happineſs of Chriſtians.

Viſit, with a more eſpecial Grace and Favour, the whole Chriſtian World; all who are called by the Name of thy Son, and profeſs his Holy Religion. Behold, O LORD, a large Scene of ſpiritual *Evils*, worthy of thy gracious and mercifull interpoſition: —In many places, the *Faith*, once delivered to the Saints in Purity and Simplicity, enervated by vain and groundleſs Traditions; or darkened by the inventions of Men: —The Worſhip of thee, O *Father*, expreſsly eſtabliſhed, by thy Son *Jeſus Chriſt*, *in Spirit and in Truth*, over-clouded by numberleſs Superſtitions; and even deſtroyed by Idolatry itſelf: ——The moral Laws which thy Son came to reſcue from the corruptions of Men, and to enforce upon his Followers, render'd ineffectual by many humane devices; and falſe Notions of Religion, ſet up inſtead of them: ——and the progreſs of Thy Holy

Goſpel ſtop'd and hinder'd by the wicked Lives, and ſcandalous Behaviour, of thoſe who profeſs it!

Interpoſe, I beſeech Thee, and put an effectual ſtop to theſe great and Unchriſtian Evils. Confound the devices of all ſuch as uphold, or encourage, any degree of Superſtition, for baſe and ſecular ends. Give a powerfull check to all ſorts, and all degrees, of Perſecution and Oppreſſion, ſo ſcandalous and deſtructive to thy Holy Religion, which miſtaken or wicked Men pretend to promote by ſuch impious Methods. Put a ſtop to all Spiritual Tyranny; and to all Uſurpation over the Conſciences of Men: and diſſipate thoſe clouds of Ignorance which diſpoſe People to a baſe and ignominious ſlavery to the dictates of Men, rather than to a rational Enquiry into thy Holy Will which lies open to them. And above all, exert thine Almighty Arm in vindication of the Cauſe of Virtue: Leading all profeſſed Chriſtians to ſuch a Senſe of the Importance of it, as that they may ſtudy to adorn their Lives with a Behaviour ſuitable to their Holy Profeſſion; and recommend it to the Experience and Approbation of the Unbelieving World by the Integrity and Unblameableneſs of their whole Converſation.

Particularly grant that All Chriſtians, who have departed from the groſs corruptions of Popery, may depart entirely from the *Spirit* of it: that, as They profeſs to make the *Scripture* the Rule of Faith; ſo They may without reſerve leave it as ſuch to all their Neighbours: that, as They have nobly contended for their own Religious Liberty and Chriſtian Rights; ſo They may not loſe the Glory of this, by contradicting it in their Behaviour towards Others: but that They may, by their exemplary deportment, and by their ſteady adherence to the Principles of Righteouſneſs, Peace, and mutual Forbearance, manifeſt to all the World the Sincerity of their Reformation; and reap the Fruit of it by ſtudying to excell in all that is praiſe-worthy.

Nor ought I to forget, O great Governor of the Univerſe, the Civil Eſtate of the Kingdoms of the Earth. Put an End, O LORD, at length, to the diſorders and confuſions, occaſioned by the weak and ambitious Lords of this World: And ſhew Thy Self indeed, the King of Kings, and Lord of Lords. Permitt no longer the happineſs of Humane Society to be, in any part of thy Creation, ruined and laid waſte by the inferior Government of Men, which was inſtituted ſolely for the Support and Comfort of it. Bring public Diſgrace, and Confuſion, upon all Tyrants, and Oppreſſors; and honour with particular marks of thy Favour, all Princes, who ſincerely ſtudy to anſwer the Ends of their Inſtitution: that ſo, the Triumphs of inſatiable Ambition may at length ceaſe from the Earth; and the Bleſſings of good Government be felt throughout the World.

Amongſt all the Kingdoms of the Earth, Look, I beſeech Thee, with a particular favour, upon This, to which, by the diſpoſal of Thy Providence, I belong; and for which, therefore, I am obliged in an eſpecial manner to ſhew my concern, by the heartieſt wiſhes of my Soul. Pardon our many and crying Sins; and, in order to avert thy Judgments, lead every Sinner amongſt us to ſuch a ſenſe of his Sins, as may engage him heartily to renounce and forſake them. Continue, and confirm to us, that peculiar Form of Government, ſo wonderfully hitherto preſerved to us; by which we are more effectually ſecured againſt the extremes of Confuſion, and Arbitrary Power, than any other Nations; and of which we enjoy the happy fruits every moment of our Lives.

Preſerve and eſtabliſh us in the free Enjoyment of the Light of thy Holy Goſpel, and the ſecure Profeſſion of our Religion. What Errors ſtill remain amongſt Proteſtants, do Thou effectually remove, by the methods of thy Wiſe Providence; and eſpecially ſuch as may have a bad influence upon the conduct of Men's lives: and ſtrengthen their common Intereſt againſt their common Enemy. To this End, give a check to the mutual Violences, and Hatreds, and uncharitable behaviour, of Men of evil diſpoſitions on every ſide. Kindle once again the fire of Love and Charity amongſt us: and permitt not our differences in Religious matters to extinguiſh this Fire, or to blow up another to our entire Deſtruction.

Pour down the choiceſt of thy Bleſſings upon our moſt gracious King *GEORGE*. Defend him, by the peculiar care of thy Providence, from all attempts, of Violent and Unreaſonable Men, againſt his Perſon or Crown: and proſper all his good Deſigns and Endeavours to preſerve his People in Peace, Liberty, and Happineſs. Together with Him, bleſs all who have any part in the Adminiſtration of our Government. Aſſiſt Him, and Them, in the great and important buſineſs of their Stations. Guide them into the beſt and wiſeſt Meaſures: and give ſucceſs to all their Counſels and Labours, for the Advantage of this Nation; or for the relief and ſupport of any of our injured Neighbours.

Permitt not the diſpoſal of the Lives and Properties of thy People ever to come into the hands of Ignorant, or Partial, Men: but manifeſt thy great concern for Juſtice here below, in ſuch manner, as That the Guilty may ever meet with their due puniſhment, and the Injured and Oppreſſed find a ſure redreſs, in our Courts of Judicature. Direct all the Magiſtrates amongſt us to a deep Senſe of their Duty: to give all encouragement to Virtue, and all poſſible diſcouragement to Vice, both by their Example, and the due execution of their Offices. Lead all Thoſe to whom the great Concerns of Religion, and of the Salvation of mankind, are more peculiarly committed, to ſuch a knowledge of all neceſſary Truths; ſuch an Exemplary and Chriſtian Converſation; ſuch a prudent and conſtant diſcharge of their Holy Office; as may effectually promote the Happineſs of Themſelves, and of Thoſe committed to their Care. Encourage and promote amongſt us, the means and methods of ſuch a virtuous and laudable Education, as tends to ſound Learning and Religion; to the Reformation of This, and the better Eſtate of future Generations.

I deſire likewiſe to expreſs before Thee the real ſenſe I have of the miſeries and calamities of the diſtreſſed Part of Mankind; and the ſincere deſire I have of contributing to their Eaſe and Relief. O Thou Father of Mercies, and God of all conſolation, what can We do for that multitude of deplorable Objects of compaſſion, who are out of the reach of our Knowledge, or of our Ability to relieve, but offer up our earneſt Wiſhes to Thee, the great Diſpoſer of proſperity and adverſity? Behold, O Lord, I ſympathize with all the Unhappy; and bear a Part in all the miſeries experienced in this World: and do with the greateſt earneſtneſs beg of Thee for all the miſerable, of what ſort, or degree ſoever, whatever I could reaſonably beg for my ſelf, were I in their condition. Aſſiſt them all in their ſeveral Trials and Conflicts; and guide them to ſuch a degree of Contentment, Reſignation, and Patience, as may render their preſent afflictions the happy occaſion of their greater future Glory: and, as far as it is conſiſtent with the purpoſes of thy Wiſdom, put an End to their preſent misfortunes and troubles.

Reſtore light and comfort to the dark, melancholy, and diſtracted minds of Thoſe who have loſt the uſe of their Reaſon in any inſtance, or any degree. Pity the deſtitute condition of thoſe who are in want of any of the neceſſary circumſtances of Life; particularly of Thoſe who are fallen from the comforts of a proſperous Condition to the Miſeries of Adverſity: and raiſe them up Friends, and Patrons, in their low Eſtate. Relieve by thy good Providence the wants of the Poor and Needy. Be a Father to the Fatherleſs; plead the cauſe of the helpleſs Widow; and regard the unhappy Eſtate of all who mourn the loſs of Thoſe, in whom any part of their Happineſs was placed.

Strengthen and aſſiſt, in an eſpecial manner, All who ſuffer any where for the Love of Truth, or the Teſtimony of a good Conſcience; and do Thou ſo proportion to their Strength, the meaſure and duration of their Sufferings, that they may work for Them a more exceeding Weight of Glory. Hear the Groans of all who are oppreſſed, and barbarouſly treated, by the Tyrants of this World; and grant a redreſs to all their miſeries. Attend to the Sighs and Tears of ſuch as are in captivity and ſlavery; and open a way to their future Liberty and Security.

Viſit with thy Light and Comfort all who are afflicted with bodily pain, or any ſort of ſickneſs: and bring to their mind all ſuch conſiderations and aſſiſtances, as are neceſſary and proper to ſupport Them in their unhappy condition; or to diſpoſe and fit them for their paſſage into another ſtate. Remove in much compaſſion all thoſe unreaſonable doubts and deſpondencies, with which many innocent and honeſt minds are, in this World, diſturbed and overclouded; and direct them to ſuch juſt notions of Thee, and of thy Holy Goſpel, as may eſtabliſh them in a courſe of chearfull, and ſincere, obedience to the laws of it.

Succeed the endeavours of all who honeſtly and induſtriouſly labour after a convenient livelihood in this World, and are uſefull members of the Common-wealth; and bring to nought the deſigns of all who either privately, or openly, live upon the ſpoil of their Neighbours; and are the plague, and terror, of Humane Society.

Requite, in the courſe of thy Good Providence, the kindneſs of all who have at any time, or in any degree, endeavoured to contribute to the advantage of my mind, body, or outward eſtate. Upon all who have either done, or deſigned, me good, of any ſort, ſhower down thy rewards, and favour. And, if there be Any, who have either deſigned, or done, me real miſchief; in return to their evil, I beg and entreat for thy pardon and thy bleſſings. Correct the evil diſpoſition of all ſuch Minds; and plant in them, inſtead of it, a temper worthy of Men and Chriſtians. Let the conſideration of their own eternal intereſt lead them all to Charity, and Love: and engage them to put on thoſe diſpoſitions which only can fit them for the Bleſſed Society above.

Bleſs all in whom I am more nearly concerned, or in whoſe happineſs I take a particular part, with ſuch a meaſure of health, ſucceſs, and proſperity, as may beſt carry forward the deſigns of thy Goodneſs towards them; and moſt effectually promote their happineſs here, and hereafter. But whatever be thy Diſpenſations towards them, with reſpect to this life; lead them all, I beſeech Thee, into thoſe Paths which will infallibly convey them to thine heavenly Kingdom in the World to come.

Finally, O Lord, I wiſh, and pray for, all good things to the whole Race of Mankind. I rejoice in every degree of Virtue and Happineſs to be ſeen here below. I mourn for every degree, and every inſtance, of Vice and Miſery. Let thy Kingdom come, I beſeech Thee: and ſhew thine Almighty Power, by eſtabliſhing True Religion amongſt Men; and putting a ſtop to all the calamities of this lower World.

Accept, O Lord, I moſt earneſtly beſeech Thee, the Sentiments and Deſires of my Heart, which I have now poured out before Thee, under an actual Senſe of thy Preſence, and of thy Providence over-ruling and directing all things. Favorably receive the Acknowledgments I have made of my Sins, and Moral Imperfections: and grant me Pardon and Peace upon the Terms of thy Goſpel. Hear and anſwer the Petitions, I have offered up, for the obtaining all things truly Good, and the averting all things Evil. Let the Praiſes and Thankſgivings which my

Heart hath ſent up, as the Homage due to thy Perfections and Goodneſs, be acceptable to Thee. And reject not the Interceſſions I have made for the temporal and eternal happineſs of all my Fellow-Creatures.

And now, O Lord, Take me, I once more entreat Thee, into thy powerfull and wiſe Protection: and guide me, by the Diſpoſitions of thy Providence, and good Spirit, to the perfect knowledge and performance of thy Holy Will here; and to the enjoyment of that eternal and unalterable happineſs hereafter, which thou haſt reſerved for thy faithfull Servants, and promiſed by thy Well-beloved Son, *Jeſus Chriſt.* In his Name, and as his Diſciple, I truſt for Acceptance of my ſelf, and all my ſincere, though imperfect, ſervices: And in his Words I continue to entreat thy Mercy towards Myſelf, and all whom I am obliged to pray for.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive *them that treſpaſs againſt us. And lead us not into Temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever.* Amen.

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II. PRAYERS

For a FAMILY.

1. *A* Prayer *for* Morning *and* Evening.

O LORD, perfect in Wiſdom, Goodneſs, and Power; glorious in all that can be truly called Perfection; We thy Creatures, and thy Servants, proſtrate our ſelves before Thee, in the deepeſt Senſe of our own unworthineſs, and of thy lovely and incomprehenſible Perfections: Acknowledging the Glories of thy Nature, as it is in itſelf; and thy great Goodneſs to Us, and to the whole World of thy Creatures.

We are truly ſenſible of the great happineſs of knowing Thee; and of imitating Thee; and of enjoying the communications of thy favour hereafter: upon which accounts, it highly becomes Us to praiſe Thee for that Act of Goodneſs in our Creation, by which Thou haſt endowed us with Faculties fitted for the attainment of this unſpeakable happineſs; and for the enjoyment of the higheſt Good hereafter.

We praiſe Thee for thy great Goodneſs in our preſervation here, ever ſince We were brought into Being: not only as it reſpects this World, in which We now live; but as by it We are enabled to make the better proviſion for our everlaſting intereſt in the World to come; and have greater opportunities of improving our Souls in Virtue, and of ſecuring our happineſs for ever. More particularly We now bleſs Thee for the care of thy Providence over us, by which We have been preſerved in ſafety through the paſt [*Day*, or *Night*,] and mercifully defended from all dangers, and diſtreſſes.

It becomes us likewiſe to acknowledge thy bounty and goodneſs, manifeſted to us through every part of our lives, to this time; to thank Thee for that meaſure of Health, and Strength, and Quiet, which We have hitherto enjoyed; for the Comforts and Supports of all thoſe neceſſaries and conveniences, without which We ſhould be much more unhappy in this State, than We now are; and for all other circumſtances and advantages of Life, which help to make our Paſſage through this World more happy, or more tolerable, than otherwiſe it could be.

But above all, We bleſs and magnify thy great and glorious Name for thy tender regards to our everlaſting Happineſs in a better State hereafter: for ſending thy Son into the World to declare to us the certainty of a future State of Rewards and Puniſhments; and for all that He did, and taught, and ſuffer'd, in order to reconcile Mankind to Thee; and to guide Us all to eternal life and glory: for the great happineſs of a good and virtuous Education; and for thoſe peculiar diſpoſitions of thy Providence which have often guarded Us from many particular and hazardous Trials and Temptations. For theſe, and for all other thy mercies, which concern our great and eternal Intereſt, We ſincerely thank Thee, O Lord, and will ever praiſe thy Holy Name.

It is with ſhame and grief that we reflect upon the Returns we have made to ſo much mercy. We confeſs, O Lord, that We have not lived as becomes reaſonable Creatures, call'd to the knowledge of ſuch a God, and of ſuch a Saviour. Many have been our failings; many have been our omiſſions, and neglects, in the performance of our Duty, and in the perfecting our ſelves in all virtue. Many have been our offences, in Thought, Word, and Deed, againſt thy Divine Majeſty: and many are ſtill our Imperfections. But, O mercifull Father, We beſeech Thee, in the name of thy Son *Jeſus Chriſt*, to pardon us now returning to Thee, with the full purpoſe of regarding more ſtrictly the obligations of Gratitude and Obedience We are under; and of living, for the time to come, more like thy Servants, and like Chriſtians.

And now, O Lord, confeſſing and renouncing all our Sins; and hoping for the pardon of all that is paſt, through thy Son *Jeſus Chriſt*, as far only as We ſincerely endeavour to reform and amend whatſoever We know to be amiſs in our ſelves; We beſeech Thee, ſo to concur with us, by thy mercifull Providence, and good Spirit, that, in the future conduct of our Lives, We may better anſwer the Ends of our moſt holy Religion, and adorn the Goſpel which we profeſs to believe.

Let the Experience of thy repeated mercies, inflame us with a reſolution of making ſuitable returns to them. Let the Belief of future Glories raiſe our Minds above the ſordid views of this World. Let the conſideration of thine infallible Wiſdom, and undoubted Goodneſs, teach us heartily and quietly to ſubmit our ſelves to all the Diſpenſations of thy Providence towards us, as to the Will of One, who hath always wiſe and excellent purpoſes to ſerve; and knows what is beſt for us, infinitely better than We poſſibly can. Let the Example of our Bleſſed Saviour, ever placed before our Eyes, direct our Steps in every Station of Life, and every inſtance of Duty: and let our Hopes and Affections be unmoveably fixed upon thoſe Rewards which are laid up in Heaven for all who, by patient continuance in Well-doing, ſeek after Glory and Immortality. Finally, Let the Conſideration of thy Holy Preſence every where, govern all our Thoughts, Words, and Actions, as under the eye of thy Majeſty; and lying open to Thee, our Supreme Governor and Judge: that ſo our irregular Paſſions may loſe their power over us; and We may daily proceed to greater degrees of all Holineſs and Virtue.

We now particularly deſire to put our ſelves under thy Protection, this [*Day*, or *Night*,] and to implore thy Fatherly care over us: that no Evil may approach us; but that our Souls and Bodies may be ſafe under that good and powerfull Providence, in which We entirely truſt.

We extend likewiſe our regards to all the World of reaſonable Creatures; and pray for the happineſs and good eſtate of all Mankind: that They may all know, and worſhip, and obey, Thee, as they ought; and particularly, that All who name the Name of *Chriſt*, may depart from iniquity, and live as becomes his Holy Goſpel. Put a ſtop to the miſeries occaſion'd by Ambition and Tyranny, whether Temporal or Spiritual: Put an end to every degree of Idolatry, and Superſtition; Perſecution and Oppreſſion: and give ſucceſs to the labours of All, who ſtudy the happineſs of thy Creatures; and preach the Goſpel of thy Son, in ſimplicity and love.

Regard, with much mercy, theſe Nations to which we belong. Pardon our crying ſins:

and lead all ſinners amongſt us to true and unfeigned Repentance; that Iniquity may not be our Ruine, or prevent the Mercies We might otherwiſe hope for. Pour down the choiceſt of thy Bleſſings upon our moſt Gracious Sovereign, King GEORGE; and ſo direct Him, and all that are in Authority under Him, by thy gracious guidance, that They may faithfully diſcharge the great Truſt repoſed in Them, by being a Terror to Evil-doers only, and a Praiſe to all that do well. Let the remembrance of the great and ſolemn account to come, engage all orders of Men amongſt us, conſcientiouſly to perform their Duties in their ſeveral Places and Stations, with all faithfulneſs and charity.

Bleſs, we beſeech Thee, with all Bleſſings of Soul and Body, our Relations, and Friends: leading them to all Virtue and Happineſs here, and rewarding Them with Eternal Life hereafter. Require the kindneſs of all who have done, or deſign'd, us any good: and pardon the malice of all who have done, or wiſh'd, us any evil; guiding them to Repentance, and ſhewing thy mercy upon them.

We have a deep ſenſe, O Lord, of the miſeries experienced in this World: of the wants of the Poor and Needy; of the Sickneſſes, the Pains, and Diſtreſſes, of the afflicted part of Mankind. We truly ſympathize with them: and intercede for them, that in thy Providence they may find Relief; and have reaſon to rejoice, at the End, for the Days wherein they have ſeen adverſity.

And now, O Lord, We again commend ourſelves, and all belonging to us, to thy gracious protection and care: referring our ſelves wholly to Thee for what is truly neceſſary and good for us, in this World; and above all entreating Thee, effectually to diſpoſe the way of thy Servants towards the Attainment of everlaſting Salvation in the World to come; and beſeeching Thee to hear and to accept Us, as the Diſciples of thy Son *Jeſus Chriſt* our Lord: in whoſe name We pray unto Thee, and in whoſe comprehenſive words We ſumm up all our requeſts.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven.

ven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us. And lead us not into Temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

2. *Select* PRAYERS *&c. out of the* Common-Prayer, *for the Uſe of a* Family, *Morning and Evening.*

Confeſſion.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt Sheep. We have followed too much the devices, and deſires of Our own Hearts. We have offended againſt Thy holy Laws. We have left undone thoſe Things which we ought to have done; And we have done thoſe Things which we ought not to have done; And there is no health in Us. But Thou, O Lord, Have mercy upon Us, miſerable Offenders. Spare Thou them, O God, which confeſs their faults. Reſtore Thou them that are penitent; According to thy promiſes declared unto Mankind in Chriſt Jeſu our Lord. And grant, O moſt mercifull Father, for his ſake; That We may hereafter live a

Godly, Righteous, and Sober life, to the Glory of thy holy Name. *Amen.*

ALmighty and everlaſting God, who hateſt nothing that Thou haſt made, and doſt forgive the Sins of all them that are penitent: Create and make in Us new and contrite Hearts; that We, worthily lamenting Our Sins, and acknowledging Our Wretchedneſs, may obtain of Thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

The two following Prayers to be uſed in the Morning.

[O God, who art the Author of Peace, and Lover of Concord; in knowledge of whom ſtandeth our eternal Life; whoſe Service is perfect freedom: Defend Us thy Humble Servants, in all Aſſaults of our Enemies; that We, ſurely truſting in thy defence, may not fear the Power of any Adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

O Lord, our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this Day; Defend Us in the ſame with Thy mighty Power; and grant that this Day we fall into no Sin, neither run into any kind of danger: but that all our doings may be ordered by thy governance, to do always that is righteous in Thy Sight, through Jeſus Chriſt our Lord. *Amen.*]

Theſe two, at Night.

[O God, from whom all holy deſires, all good Counſels, and all juſt works, do proceed; Give unto Thy Servants that Peace, which the World cannot give: that both Our Hearts may be ſet to obey Thy Commandments; and that alſo We, being defended from the fear of Our Enemies, may paſs our Time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

LIghten our darkneſs, We beſeech Thee, O Lord: and by thy great mercy defend Us from all perils and dangers of this Night, for the Love of Thy only Son, Our Saviour, Jeſus Chriſt. *Amen.*]

O God, the Protector of all that truſt in Thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon Us thy mercy: that, Thou being Our Ruler and Guide, We may ſo paſs through things temporal, that We finally loſe not the Things eternal. Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

O God whoſe never failing Providence ordereth all Things both in Heaven and Earth; We humbly beſeech Thee to put away from Us all hurtfull things, and to give Us thoſe things which be profitable for Us, through Jeſus Chriſt our Lord. *Amen.*

For the KING.

O Lord, our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes, who doſt from thy Throne behold all the dwellers upon Earth; Moſt heartily We beſeech Thee, with thy favour to behold Our moſt gracious Sovereign Lord King GEORGE: and ſo replenish him with the grace of thy Holy Spirit, that he may alway incline to thy Will, and walk in thy way. Endue him plenteouſly with heavenly gifts. Grant him in health and wealth long to live. Strengthen him, that he may vanquiſh and overcome all his Enemies; and finally after this life He may attain everlaſting Joy and Felicity, through Jeſus Chriſt Our Lord. *Amen.*

For the Royal Family.

ALmighty God, the fountain of all goodneſs, We humbly beſeech Thee to bleſs our gracious Queen *Caroline*; their Royal Highneſſes, *Frederick* Prince of *Wales*, the Duke, the Princeſſes, and all the Royal Family. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

For all Conditions *of Men.*

O God, the Creator and Preſerver of all mankind, We humbly beſeech Thee for all ſorts and conditions of Men, that Thou wouldſt be pleaſed to make Thy ways known unto Them; Thy ſaving health unto all Nations. More eſpecially we pray for the good eſtate of the Catholick Church: that it may be ſo guided and governed by Thy good Spirit, that all, who profeſs and call themſelves Chriſtians, may be led into the way of truth; and hold the Faith in unity of Spirit, in the bond of Peace, and in righteouſneſs of Life. Finally, we commend to Thy fatherly goodneſs, all Thoſe who are any ways afflicted, or diſtreſſed, in Mind, Body, or Eſtate: that it may pleaſe Thee to comfort and relieve them, according to their ſeveral neceſſities; giving them patience under their Sufferings, and a happy Iſſue out of all their Afflictions. And this we beg for Jeſus Chriſt His Sake. *Amen.*

O God, whoſe nature and property is ever to have mercy and to forgive;

Receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

A General Thankſgiving.

ALmighty God, Father of all mercies, We thine unworthy Servants do give Thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to Us, and to all Men. We bleſs Thee for our Creation, Preſervation, and all the Bleſſings of this Life: but above all for thine ineſtimable love in the redemption of the World by our Lord Jeſus Chriſt; for the means of Grace, and for the hope of Glory. And we beſeech Thee give Us that due Senſe of all thy mercies, that our Hearts may be unfeignedly thankfull; and that we may ſhew forth thy Praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy Service, and by walking before Thee in Holineſs and Righteouſneſs all our days, thro' Jeſus Chriſt our Lord; to whom, with Thee, and the Holy Ghoſt, be all Honour and Glory world without end. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech Thee, to direct, ſanctify, and govern, both our Hearts and Bodies, in the ways of thy Laws, and in the works of thy Commandments: that, through thy moſt mighty Protection, both here and ever, we may be preſerved in Body and Soul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

ASſiſt us mercifully, O Lord, in theſe our Supplications and Prayers; and diſpoſe the way of thy Servants towards the Attainment of Everlaſting Salvation; that, among all the changes and chances of this mortal life, They may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts, ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which [illegible]ceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true Religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

FINIS.

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